The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 32.—WHOLE NUMBER 1177.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, OCTOBER 8, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.......................at 9 A. M. and 3 P. M.
St. Luke's Church.......................7 " 5 "
Church of the Nativity..................9 A. M.
Church of the Annunciation..............8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion............8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
Church of the Holy Innocents............9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn.............8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...........8 A. M.
St. Mary's Church, Brooklyn,............at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service of the Day is printed immediately before the Family Prayer.]
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

CEREMONY.

And what have kings, that privates have not too,
Save ceremony, save general ceremony?
And what art thou, thou idle ceremony?
What kind of god art thou, that suffer'st more
Of mortal griefs, than do thy worshippers?
What are thy rents? what are thy comings-in?
O ceremony, show me but thy worth!
Art thou aught else but place, degree, and form,
Creating awe and fear in other men?
Wherein thou art less happy, being fear'd,
Than they in fearing.
What drink'st thou oft, instead of homage sweet,
But poison'd flattery? O! be sick, great greatness,
And bid thy ceremony give thee cure.
Think'st thou the fiery fever will go out
With titles blown from adulation?
Will it give place to flexure and low-bending?
Canst thou, when thou command'st the beggar's knee,
Command the health of it? No, thou proud dream,
That play'st so subtly with a king's repose:
I am a king, that find thee; and I know
'Tis not the balm, the sceptre, and the ball,
The sword, the mace, the crown imperial,
The inter-tissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world;
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave,
Who, with a body fill'd, and vacant mind,
Gets him to rest, cramm'd with distressful bread;
Never sees horrid night, the child of hell;
But, like a lackey, from the rise to set,
Sweats in the eye of Phœbus, and all night
Sleeps in Elysium; next day, after dawn,
Doth rise, and help Hyperion to his horse;
And follows so the ever-running year
With profitable labor to his grave:
And, but for ceremony, such a wretch,
Winding up days with toil, and nights with sleep,
Had the forehand and vantage of a king.
The slave, a member of the country's peace,
Enjoys it, but in gross brain little wots,
What watch the king keeps to maintain the peace,
Whose hours the peasant best advantages.

—Shakespeare.

* * *

Motives to Unity.—There is a blessing which, could it be attained, would remove one of the most prevailing obstacles to cordial conviction, and would leave to the Gospel such power as it has not known for centuries. It is the blessing of unity. If you ask of twenty different men, as you meet them, their reason for delaying or refusing obedience to the commands of Christianity, ten of them, if not fifteen, will ask in return how they can be expected to see clearly where guides so differ, and where sects and churches contend with such eagerness. With the reasonableness or even sincerity of this reply we are not now concerned; but it is lamentable that it can be made and cannot be refuted. It is a spectacle that should arouse the Christians of this land, and compel all idle strife, at least, to be silent. All of us feel the evil; but most of us despair of a remedy, till the mighty Spirit of God shall cause us to see eye to eye, and produce an uniformity of persuasion which till now has not existed since at the Reformation the Bible was thrown open. To indulge in idle projects would indeed avail us little; yet, amongst the many speculations of our time, few might be more harmless than those which should be directed towards Christian union and unity; and if some sagacious minds were employed in actual efforts for its attainment, the recollection would not be bitter to them in advancing years, nor would the story be told with dishonor in coming ages. It is time that this weapon were withdrawn from the hands of the enemies. Certainly, we can yield no assent to that which we do not believe, nor abandon any thing of the faith once delivered to the saints. Certainly, too, there are heresies which effectually annul the power of the Gospel, as effectually as any form of infidelity; and with these we can acknowledge no fellowship. But two things can be attempted, and one of them can without delay be accomplished. We can all definitely and boldly recognize in any of our fellow Christians, whether within or without our own communion, the existence of the essential faith of the Gospel, and of its fruits, so far as our own hearts always confess it with gladness. Refusing all those too timid forms of speech which a sectarian spirit or an excessive caution recommends, we can say, "grace be with all them that love our Lord Jesus Christ in sincerity." I ask no other acknowledgment than that which is made by each in his secret chamber, in his private conversation, in his prayers for all who profess and call themselves Christians; and in his hopes of union hereafter with just men made perfect. This acknowledgment would go far in the removal of the prejudices of unbelief and ignorance; but, without encroaching upon any principle of truth and order, evangelical and apostolic, we can go farther. We can gravely and devoutly consider what means the Providence of God may afford for facilitating even external union amongst Protestant Christians. Little has been effected within three hundred years, yet instances are not wanting in which the tide has been turned, and bodies once separated have been happily reunited. Reason and charity have not found it quite impossible. There is everything in the aspect of our days to persuade us to forget all occasions of division which duty will permit to be forgotten; and to present to men, as far as may be, an undivided front, a city at unity with itself. Infidelity is making for itself new forms, with every fresh discovery, and every change in the spirit of the age, and many are hardened by its subtleties, and many more are bewildered. The Papal body, weak in its utter want of Scriptural support, weak in its idolatries, its practical enormities and its plain hostility to the Word of God, is yet strong in one thing only, that it moves as a single phalanx, obedient to a single will. Whatever it wins, it wins simply through our divisions. That immense mass which embraces most of the manhood of our country stands, in the presence of these divisions, uncertain, embarrassed, indifferent, or at least inactive. We cannot undo the past; nor is our Church, my brethren, we may freely say, to be held answerable, to any large extent, for ills which it never originated, and against which, by its adherence to the apostolic discipline, and by the wide and unexacting terms of its creeds, it has always protested; unless indeed, as, at some past periods, the failure to fulfil its high trust, and a widespread spirit of worldliness, have alienated minds which holiness and charity might have persuaded to be its ornament and its strength. But it is no time for calling up the faults of our predecessors. Providence has permitted the burden of these divisions, and we must bear it as well as we may, making it as light as possible; speaking of it in a spirit of manly firmness and of kindness; hoping for its entire removal; and, in the mean time, allowing none to confound the separating chasms, which rend Christendom asunder, with that terrible gulf which lies between them that believe and them that believe not, between life and condemnation. In proportion as we can thus appear to men in the world to be essentially one sacramental host, their choice will be simplified; they will perceive that they have only to be for or against the Redeemer of the world; and no rest will be left them till their choice is made, and made forever.

Beyond all this, my brethren, I can but say, when we survey that portion of our work which has now occupied our thoughts, let us look up to the hills, from whence cometh our help; let us look up to the arm of the Lord, which is not shortened; and let us ask a stronger faith, a purer zeal, a more watchful diligence, and the great blessing of God the Holy Ghost! A prospect is before us, opened by prophecy, of mighty and happy changes in this whole mass of human minds and hearts. We see, too, even now, the indications that a moral principle, that the power of truth, that the fear of God, is capable of impelling great multitudes of men, and even society itself. A moral issue, a benevolent sentiment, has controlled large majorities of the citizens of a commonwealth. In all such movements, there must be much which is delusive and much which is evil; but the power which bears on the collective mind of a people or an age towards a good end, is one which teaches us what triumphs may yet be reserved for the one holy cause which embraces within itself all moral and social good. The same Divine might, too, which transforms a single sinner, can as easily mould a nation. The little leaven is perfectly capable of leavening the whole. It is a question, not of the power, but only of the purpose of Him who gave the Gospel. That purpose is declared by His own sure word of prophecy and promise. In no possible sense of that word, vast and glorious as it is, can it as yet have been accomplished, where it unfolds the conquests of the truth in the latter days; and if not, we are going on to its accomplishment. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—*Bishop Burgess' Charge.*

Heaven doth with us, as we with torches do;
Not light them for themselves.

* * *

CONVERSATION OF EMINENT MEN.

[From Alison's History of Europe from 1851 to 1852.]

Mackintosh.—The author once spent one of these forenoons in his society, from breakfast to two o'clock. Lord Jeffrey and Mr. Earle Montieth, now Sheriff of Fife, were the only other persons present. The superiority of Sir James Mackintosh to Jeffrey, in conversation, was then very manifest. His ideas succeeded each other much more brief and terse—his repartee more felicitous. Jeffrey's great talent consisted in amplification and illustration, and there he was eminently great; and he had been accustomed to Edinburgh society, where he had been allowed, by his admiring auditors, male and female, to prelect and expand *ad libitum*. Sir James had not greater quickness of mind, for nothing could exceed Jeffrey in that respect; but much greater power of condensed expression, and infinitely more rapidity in changing the subject of conversation. "Tout toucher rien approfondir," was his practice, as it is of all men in whom the real conversational talent exists, and where it has been trained to perfection by frequent collision in polished society with equal or superior men and elegant and charming women. Jeffrey, in conversation, was like a skilful swordsman flourishing his weapon in the air; while Mackintosh, with a thin sharp rapier, in the middle of his evolutions, ran him through the body.

Scott.—Sir Walter Scott had a prodigious fund of stories and anecdotes at command, both in regard to the olden and the present time, which he told with infinite zest and humor; and his conversation was always interspersed with those strokes of delicate satire or sterling good sense which abound in his writings. But he had not the real conversational talent; there was little interchange of ideas when he talked; he took it nearly all to himself, and talked of persons or old anecdotes, or characters, not things.

Byron.—It was impossible that a man of Lord Byron's genius could converse for any length of time without some sparks falling; and his celebrity and rank rendered him a great favorite especially of women of high rank. But he wanted nature in his ideas, and simplicity in his manner. He never forgot himself, and was constantly affecting the roue and man of fashion, rather than the poet or literary man. Don Juan was the picture of him in real life, much more than any of his heroes or Corsairs. The author met him only once, at Venice in 1818; when he kindly entertained him in his hotel, and rowed him through the Grand Canal and the Lagunas to Lido in his gondola. The conversation was charming, chiefly from the historic anecdotes connected with the places which Lord Byron mentioned; but the impression left on the whole, was rather lowering than elevating, to that previously formed by the study of his writings.

Moore.—The author met Moore only once, but that was under very interesting circumstances. After an evening party at Paris, in the Rue Mont Blanc, in 1821, when he charmed every one by his singing of his own melodies, especially the exquisite one on genius outstripping wealth in the race for ladies' favor, they walked home together, and falling into very interesting conversation, walked round the Place Vendome, in constant talk, for three hours. They separated at three in the morning, with regret, at the foot of the Pillar of Austerlitz, and never met again. His conversation was very sparkling; and, as it abounded in the rapid interchange of poetical ideas, impressed the author more than the more discursive and amusing anecdotes of Sir Walter Scott.

Southey.—The author met Southey only once, but he then saw much of him, under very interesting circumstances. Traveling through the Highlands of Scotland in autumn, 1819, with his friend, Mr. Hope, the present Lord Justice-Clerk of Scotland, they were put into a room at Fort Augustus, the inn being crowded, with two other gentlemen, who proved to be Mr. Telford, the celebrated engineer, a very old friend of the author, and Southey. It may readily be believed that the conversation did not flag in such society; it continued from nine at night till two in the morning, without a moment's intermission. Southey was very brilliant, but yet unassuming. He left an impression on the mind which has never been effaced; and the author was gratified to find on sending him a copy of his history, that he had not forgotten the nocturnal meeting.

* * *

MY MOTHER'S HAIR IS GREY.

"One lamp—thy mother's love—amid the stars
Shall lift its pure flame changeless, and before
The throne of God burn through eternity—
Holy—as it was lit and lent thee here."

'Pardon me, Miss Edwards, I cannot agree with you. To me grey hair is beautiful. *My mother's hair is grey.*'

A deep silence followed these words. The low, earnest, reverential tone in which they were spoken had impressed the gayest of that gay young group.

The speaker had numbered more than forty years. He was above the medium height, his frame indicating vigor and manly strength, rather than grace or beauty. The face, though far from handsome, at once inspired both confidence and respect. Its ordinary expression was grave; smiles rarely visited it, but when they came, the effect was like a bright beam of sunshine in a shady place. Around the broad high brow clustered graceful curls of dark brown hair. The contour of the head was singularly beautiful, and more than redeemed the plainness of the face. He was a man of great moral and mental power, to whom his acquaintances looked up with admiration that was little short of reverence. By the magic of his eloquence he could sway a listening multitude as the leaf-burdened branches of the forest trees are swayed by the winds of heaven. He had an enviable reputation as a man of learning, and he was one of the blessed few

"Who gain the book *To know*,
Nor buy the knowledge with the heart."

His influence was felt in the political world. Offices of honor and emolument were pressed upon him, and he had but to listen to the promptings of ambition to scale the dizziest heights of popular favor. He was the poor man's friend. The widow and the orphan never claimed his sympathy in vain. Kind words, which cost the giver nothing, and kinder deeds, which are the true measure of benevolence,

"Fell from him noiseless as the snow,"

and made glad the hearts of the needy.

He knew the "names of Husband and of Father." The brightest ornaments of the modest cottage where he had set up his household gods, were his beautiful sweet-voiced wife and a group of fair-haired children, who clustered like olive plants around his table. His absence from home was like the withdrawal of light from the loving household of which he was the head; his presence when he returned seemed to them

"to brighten light,
And give back sunshine with an added glow."

He was a Christian—not by profession only but in deed and truth. His religion was not a dead letter; a matter of mere formal belief, and more formal practice, but a living active principle which regulated all his actions. He did not wear it like a Sunday coat, to be laid upon the shelf at the going down of the sun, but he wore it through the week, in the hurry of business, and the pursuit of pleasure, in the house and by the way.

That which more than any thing else gave grace and beauty to his character, was the love he bore his mother, the watchful care with which he smoothed the path of her declining years, his unwearied devotion to her comfort, and the reverence with which he always spoke of her.

'To me grey hair is beautiful. My mother's hair is grey.' He could remember when that same grey hair was dark and glossy as a raven's plume—when the calm pale brow it shaded was free from wrinkles—when the now colorless cheek was flushed with the rose tint of health and happiness. He remembered how carefully she guarded his helpless infancy, cheerfully bearing privation, weariness, and suffering, for his sake—the gentle force with which she restrained him during the season of headstrong impetuous youth—the proud affection with which she marked the noble development of his manhood—and the deep, strong, deathless love with which all his life long she had covered him as with a garment. And to him now, in the pride and vigor of his manhood, even her grey hairs were beautiful. Nor hers alone—but every head which age had silvered o'er was reverenced for her sake.

In this busy, bustling age of the world, when the accumulation of wealth and the passion for public honors engross so large a share of men's time and thoughts, reverence for the old is in danger of being accounted an old-fashioned duty, to be laid aside with hoops and furbelows, powdered wigs, and silver knee-buckles. The command, "Honor thy father and mother," which to many minds savors too strongly of things beyond the flood to claim present obedience, is as binding now as on the day God uttered it from Sinai. Even in the absence of a direct command, every high and noble sentiment of man's nature prompts him to yield to his mother the homage of a love, if not as deep and tender, at least as pure and changeless as her own.

'To me grey hair is beautiful. My mother's hair is grey.' The words were few and simple enough, but they revealed much. I thought how it would have quickened the mother's languid pulses, and how the weary heart, now almost home, would have leaped with joy had they fallen on her ears. Involuntarily, as it were, the man whom the world called great had offered this tribute of filial affection, and expressed his reverence for the "crown of glory" which grey hairs become to those who are found in the paths of righteousness.

Many a mother lives, whose grey hairs have no beauty in the eyes of her children, and claim no reverence from those for whose welfare she would cheerfully pour out her heart's blood. Many a mother's love is repaid by unkindness and ingratitude. Many an hour of wearisome toil and patient watching meets with no other recompense than deeds, the knowledge of which wring her faithful heart with anguish. Yet through all the misfortunes, even through the dishonor of her children, her love knows no variableness. Her sympathy is given, though unsought; it is not forced upon the attention, but its soothing power is felt. In the silent night-watches, her tears flow for them, unbidden, and her voice goes up in supplication that He who never slumbers will watch over and comfort them. In their presence her heart is never weary of planning nor her hand of executing sweet offices of affection; and in their absence the arms of her love are ever around them, and the incense of her prayers in their behalf rises continually before the Eternal One. A mother's love!

"There is none
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart."

COMMUNICATIONS.

For The Churchman.

THE CANON "OF AMENABILITY."

NO. II.

Mr. Editor: Allusion was made in my former communication to the proceedings in a case lately pending in this Diocese, in which the Canon under consideration had been interpreted by our ecclesiastical authority. I desire to make some further reference to this case, intending however carefully to refrain from any improper mention of proceedings which have not yet gone to their final issue.

It is generally known that the case involved charges, against which one accused would naturally defend himself with obstinacy. Legal assistance was employed on the part of the defense, and this made counsel necessary for the presenters. Successive courts were from time to time appointed, as the action of former ones was frustrated or defeated, and the court which finally proceeded with the case saw the end of it only after many long sittings, the examination of numerous witnesses, and the consideration of elaborate legal arguments. As the occurrences took place in another Diocese, some of the witnesses were brought thence, others were examined there before a commissary, and both modes were expensive. The contest has lasted over two years, and I doubt not that I am speaking within bounds when I say that the cost of this trial to the Diocese of New York, if it pays the expenses of witnesses who have obeyed its summons, if it pays for the services it has had from its clergy and from the counsel who have been employed by its authorities, as any business man would have to pay for similar services, cannot fall short of five thousand dollars. That it ought to repay these expenses and compensate the services it has employed is beyond dispute. But why should such a burden, why, looking beyond the pecuniary charge, should such a calamity have befallen this Diocese? Have we no calls for our money, no calls for the time and energies of our clergy? Have we no burdens of our own to bear, that upon us should fall the disciplining of offenders from other jurisdictions? Is it just that the scandals which have unhappily wounded the Church elsewhere should be brought here to be cicatrized? Doubtless, there is a duty of bearing one another's burdens, but in the partition of authorities and jurisdictions, and of the consequent duties and privileges, implied in the existence of separate Dioceses, each Diocese must bear what of good or ill which Providence chooses to allot to it, and in reference to the matter in hand, there is certainly no more equitable rule than that the Diocese against whose authority offenses have been committed, should be the Diocese charged with the trial of the offender.

But another view of this question will show, I think, that the existing canons as expounded here, and as Mr. Hoffman proposes they shall be re-enacted, not only displace the evils with which Providence may have allowed a particular section of the Church to be visited, but subject to each other's reviewal the official determinations and acts of the several Bishops, to the destruction of their rightful equality and independence.

According to this exposition and proposed re-enactment the testimonial given to a clergyman from one Diocese to another is of no force or value whatever, except simply to legitimate the change of residence. Though the letter certifies, in form, that the minister bearing it is in regular standing and has not, so far as his Bishop knows or believes, been *justly* liable to evil report for error in religion or viciousness of life during the three years preceding, or, if he have been subjected to inquiry or presentment, that the charges have been withdrawn with his Bishop's approbation, or that he was acquitted on his trial, or, if he have been censured or suspended, that the sentence has had its course, so that he has been restored to the regular discharge of his official duties, yet he is liable in his new residence, and under the jurisdiction of his new Bishop, to be followed up and exposed anew to all the charges which he successfully repelled or for which he suffered the due punishment in his former home. True, an ecclesiastical court might, and following the rules of the civil courts probably would, dismiss a charge on which the accused had been once tried, but there is nothing in our Canons requiring them to do so, and the analogies of the common law, be they never so applicable and conclusive, furnish but poor protection in courts not clearly bound by them. But assuming that a prior regular trial would suffice to dispose of a new presentment for the same causes, still there is a large authority of discipline exercised by a Bishop over his clergy, not coming within the regular formal discipline provided for by the Canons, but which, when duly enforced on the one hand and submitted to on the other, should stand between the accused and all further proceedings for the same matter, though there be no rule of the civil courts to give it that conclusive effect. And this species of discipline is clearly recognized by the Canon prescribing the form of the letter dimissory. The Bishop is to certify that so far as he knows or believes, the clergyman about to leave his jurisdiction has not been *justly* liable to evil report for error in religion or viciousness of life during the three years preceding; not that he has not been evil spoken against, not that public rumor has not been busy with his good name, but that he has not been *justly* liable to evil report. This implies most certainly, if there have been evil report, that the Bishop has examined its grounds and found them baseless. And yet this investigation and acquittal by his Bishop, which at home would be his safeguard, loses all virtue as soon as the traduced and slandered minister passes to the jurisdiction of another Bishop whose authority is in no sense superior to his who gave the testimonial. So, if the rumors have taken shape and substance, and become regular charges leading to presentment, still the Bishop has a large discretionary authority, which, in one of the cases supposed by the Canon, has led to an examination of the case and a withdrawal of the accusation with his approbation. Still, as the law now stands, they may be again renewed after the accused has passed beyond the influence of his Bishop's acquittal. To suppose a case, not by any means extravagant or unlikely to happen: A clergyman in one Diocese preaches a sermon intending to inculcate simply the doctrine of Regeneration contained in the Baptismal offices. Portions of his auditors either mistake his meaning, or from their own loose views of the subject confound their pastor's teachings with something they call Puseyism or Romanism, and make a stir about it. Some of the expressions used in the discourse were perhaps unguarded or not strictly accurate. The Bishop feels called upon to look into the matter, sends for the sermon, reads it carefully, has an interview with the Preacher, finds that though he has given some cause for reproof by a loose use of language, he in fact holds simply the doctrine of the Prayer Book. His Bishop dismisses him with a paternal caution, but with undiminished confidence in his soundness and sincerity. There have been no formal charges, no trial, consequently no technical acquittal. Shortly afterwards, the minister receives a call to some parish in another Diocese, the leanings of whose Bishop are to the extreme of what are called evangelical views, and he goes thither with the fullest testimonial from his former Bishop recognized by the Canon. Still, there are those who in their zeal for the Protestantism of religion, have not forgotten the unlucky sermon, and now, supposing that they can enlist on their side a Bishop whose zeal is of the same quality as their own, follow the preacher to his new home, and there raise a second stir. Manifestly unjust as such a procedure would be, there would under the Canon as now expounded be no protection to the accused. He is amenable to the Bishop of the Diocese where he is canonically resident at the time of the charge *for offenses committed in any other*, and his letter dimissory is of no avail to screen him from persecution.

This theory is, in my opinion, all wrong. The Bishops of the Church are, as it respects each other and each other's jurisdiction, equal, independent, and exclusive. Each one must take the responsibility of his own official acts, and those acts should be secure from the supervision and reviewal of any other. True, the letter dimissory may be given under a mistake, in ignorance, or be obtained by deceit, and in such cases the Canon should provide either for a revocation of the letter and a restoration of the clergyman to the jurisdiction of his former Bishop, or give authority to such Bishop to try the case notwithstanding the transfer of residence. But that a letter dimissory given by a Bishop understandingly may be disregarded by the Bishop to whose jurisdiction its bearer has removed, and his doctrine, his teaching, his life and conversation, during his former ministry, be subjected to the scrutiny of a stranger Bishop, seems to me to set at nought the first principles of Diocesan jurisdiction and independency.

I have not at hand the proceedings of the courts in the case of the Rev. Mr. Prescott, at Boston, but my recollection is, that among the charges contained in the Presentment were allegations that Mr. Prescott had, before he had been canonically transferred to the Diocese of Massachusetts, and while still belonging to the Diocese of North Carolina, used private or auricular confession to Dr. Forbes in New York. Yet even that court without hesitation refused to hear testimony upon these specifications, and struck them out of the Presentment. Mr. Prescott, it is assumed, went to Massachusetts with the regular testimonials, and no Diocesan court sitting there had any right to slight them or arraign the Bishop who gave them.

Yours, &c., D. L. L.

* * *

For The Churchman.

THE SOLEMNIZATION OF MATRIMONY.

Mr. Editor: Why do not some of our publishers give us a blank form of Certificate of Marriage which corresponds with the requirements of the law? The law requires that upon request the officiating clergyman shall furnish a certificate specifying "the names and places of residence of the parties married; that they were known to him, *or were satisfactorily proved by the oath of a person known to him*, to be the persons described in such certificate: that he had ascertained that they were of lawful age to contract marriage: the names and place of residence of the attesting witness or witnesses: the time and place of such marriage, and that after due inquiry made there appeared no lawful impediment to such marriage." Now I have seen several blank forms, but have never seen one which embodied the above particulars, or left any place where they could be inserted. Therefore, if a clergyman would give such a certificate as the law requires and as *he is bound to give*, he must write it entirely. A blank form, to be of any use, should embody all the essential and unvarying parts of the form. This is their main use, that we need not be obliged to refer to the revised statutes every time we give a certificate to see that it is correct. It may be said that these provisions as to the certificate are peculiar to this State, and that there is not demand enough to warrant printed blanks in the above form. I should think this could hardly be, but at least blank spaces might be left for the insertion of the points peculiar to the New York law. Proper blank certificates would keep the requirements of the law fresh in our minds.

I would ask my clerical brethren if they have not sometimes married parties who were previously unknown to them, and whose *identity has not been proved to them by an oath*; if they always have ascertained the age; if they always have given the certificate *according to law* (not Stanford & Swords useless blank) when required? I confess to past transgression myself, through ignorance or forgetfulness, and I believe I am not entirely alone. Messrs. Stanford & Swords, or Messrs. Appleton, or Messrs. somebody-else, wont you give us a blank marriage certificate which shall meet the requirements of the law?

Clericus.

* * *

For The Churchman.

GENERAL CONVENTION.

My dear "Churchman": I like your idea of hospitality to the clerical members of our approaching General Convention. Allow me, without entering too minutely into details, to suggest an easy mode of arranging the matter pleasantly to all the parties concerned, which is this:

Let the city clergy meet, and, with a list of the members before them, each agree to provide for such as they shall elect, including the whole number; and then, having ascertained the families in their respective parishes who are willing to extend their hospitalities in this way, address a note of invitation to the clerical members thus chosen, advising them to come at once to the residence of their entertainer, giving address, number of street, &c., &c.

Or, a still more simple, and perhaps agreeable and independent mode for the deputies themselves, will be to secure lodgings in some respectable private boarding house, where they can be provided for at moderate charges. This would congregate several together in one house, and give better opportunities for conference on the business of Convention, and the discharge of the duties of Committees.

Home.

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For The Churchman.

"The Christian's Companion to the Sick and Afflicted."—This work is said to be one of the *best* devotional works of the kind, and is highly recommended by a number of the Bishops and Presbyters of the Church. We subjoin one testimonial only in relation to it—the last that we have received. It is from the Rev. Dr. Van Kleeck of Troy.

"I am happy to find in it what I have long desired, a collection of prayers and meditations, *sound in doctrine, pure in sentiment, correct in taste*, and *devotional in feeling*, which could only have been compiled by one deeply imbued with the spirit of the Liturgy, refined in taste, and tender in sympathy and piety. A few expressions and alterations of the 'very words' of the Prayer Book, all of which are with me sacred and dear, are only as spots on the Sun of its many excellencies. May its radiant sunshine illumine many a darkened chamber, and many a saddened hearth, and its excellent author have his recompense in the grateful prayers of the sick, the sorrowful, and the dying."

Think then, my soul, that death is but a groom,
Which brings a taper to the outward room,
Whence first thou spiest a little glimmering light,
And after brings it nearer to thy sight;
For such approaches heaven doth make in death:
Think thyself laboring now with broken breath,
And think those broken and soft notes to be
Division and thy happiest harmony:
Think thee laid on thy death-bed, loose and slack;
And think that but unbinding of a pack,
To take one precious thing, thy soul, from thence:
Think that thou hear'st thy knell, and think no more
But that, as bells call'd thee to church before,
So this to the triumphant Church calls thee:
Think Satan's serjeants round about thee be,
And think that but for legacies they thrust;
Give one thy pride, to another give thy lust:
Give them those sins which they gave thee before,
And trust th' Immaculate Blood to wash thy sore.

—Donne.

NATHANIEL HAWTHORNE.

I have passed this long, balmy forenoon delightfully—reading Hawthorne. How considerate in B. to send these winsome volumes to refresh my exile! I remember when I first encountered one of his sketches in a Boston annual, I thought Hawthorne was an assumed name quaintly devised for an Elia-ish incognito; and it struck me as quite appropriate, for is not hawthorn the favorite hedge, and is not its very mention suggestive of verdure, home, and a cheering wayside? I know not how long I remained under this delusion, but being accustomed to haunt the Athenæum I would sometimes look up from my book and speculate upon the silent figures around me in the reading-room. I cannot affirm that there was often anything in them upon which imagination might complacently repose; neither did their habitual attitudes emulate the graces of Praxiteles. They were chiefly retired merchants who dozed or mumbled over the newspapers, and whose physiognomies betokened Mammon's votaries;

'Across whose brain scarce dares to creep
Aught but Thrift's parent pair—to get, to keep.'

There was occasionally, indeed, a sprinkling of professional youths whose fees were inadequate to their office rents, and whose leisurely movements betokened a hopeless ignorance of patients or clients. Sometimes, too, a well-to-do-physician, with that air of self-esteem consequent upon being a domestic necessity to sundry prosperous families, would step rapidly in, whip in hand, and stand a few moments at the table, carelessly glancing at an English review; or a popular divine would ensconce himself in an arm-chair and very snugly gloat over Hook's jokes or Blackwood's sneers, peering ever and anon about, to assure himself he was unobserved by any prying member of 'our parish.' Into this heterogeneous assembly I more than once observed a personage glide with a very unobtrusive step, and a certain gentle self-withdrawal of bearing that awakened in my breast a vague sympathy. His figure was completely enveloped in a cloak—the high cape almost concealing his features. He walked, as I have said, very modestly in, seated himself noiselessly by the table, drew a magazine towards him, and leaning his head with a kind of subdued content above it, seemed to read like a man who could fold an author's thoughts up in his own with an affectionate patience. He never looked around. There was harmonized quietude in his position. In fact, he wore that aspect which makes one of lively sympathies instinctively say, 'A penny for your thoughts,'—only there was that about him which repelled all idle curiosity. You felt there was a rich human sweetness in the silent oracle that forbade untimely interrogation, but if it were to breathe spontaneously could not but 'discourse most excellent music.' Repose of manner is not common among us, and to an observant mind its rarity makes it very welcome. It betokens inward resources. Perhaps this is why it is deemed characteristic of a gentleman—as one whose position secures him from that eagerness of outward aim that marks the demeanor of the vulgar. There is something that whispers of faith, too, in repose. We are apt, and with justice, to imagine that a quiet conscience, a satisfied affection, or a serene trust, thus diffuses calmness over the pilgrim of life. I saw a dark and lustrous eye gleam from under my quiet neighbor's hat, and knew thereby that his was not the tranquillity of a stagnant or indifferent spirit. One day, for the first time, I saw him acknowledge, by a slight inclination, the greeting of a friend of mine as he left the reading-room. I hastily followed, and inquired the name of the unknown. It was Hawthorne; and thus those dreamy sketches that had charmed me in the annuals as they gracefully reposed, like Goldsmith's memory, under the hawthorn 'for whispering lovers made,'—became associated with my gentle mystery of the Athenæum.

What I admire in this writer's genius is his felicity in the use of common materials. It is very difficult to give an imaginative scope to a scene or a topic which familiarity has robbed of illusion. It is by the association of ideas—by the halo of remembrance and the magic of love—that an object usually presents itself to the mind under fanciful relations. From a foreign country our native spot becomes picturesque; and from the hill of manhood the valley of youth appears romantic; but this is a peculiar and rare mental alchymy which can transmute the dross of the common and the immediate into gold. Yet so doth Hawthorne. His 'Old Apple Dealer' yet sits by the old South church, and 'The Willey House' is inscribed every summer-day by the penknives of ambitious cits. He is able to illustrate, by his rich invention, places and themes that are before our very eyes and in our daily speech. His fancy is as free of wing at the North-end, or on Salem turnpike, as that of other poets in the Vale of Cashmere, or amid the Isles of Greece. He does not seem to feel the necessity of distance either of time or space to realize his enchantments. He has succeeded in attaching an ethereal interest to home subjects, which is no small triumph. Somewhat of that poetic charm which Wilson has thrown over Scottish life in his 'Lights and Shadows,' and Irving over English in his 'Sketch Book,' and Lamb over Metropolitan in his 'Elia,' has Hawthorne cast around New England, and his tales here and there blend, as it were, the traits which endear these authors. His best efforts, I think, are those in which the human predominates. Ingenuity and moral significancy are finely displayed, it is true, in his allegories; but sometimes they are coldly fanciful, and do not win the sympathies as in those instances where the play of the heart relieves the dim workings of the abstract and supernatural. Hawthorne, like all individualities, must be read in the appropriate mood. This secret of appreciation is now understood as regards Wordsworth. It is due to all genuine authors. To many whose mental aliment has been exciting and coarse, the delicacy, meek beauties, and calm spirit of these writings will but gradually unfold themselves; but those capable of placing themselves in relation with Hawthorne will discover a native genius for which to be grateful and proud, and a brother whom to know is to love. He certainly has done much to obviate the reproach which a philosophical writer, not without reason, has cast upon our authors, when he asserts their object to be to astonish rather than please.—*Diary of a Dreamer.*

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SHAKESPEARE.

I judge him of a rectified spirit,
By many revolutions of discourse
(In his bright reason's influence) refined
From all the tartarous moods of common men;
Bearing the nature and similitude
Of a right heavenly body; most severe
In fashion and collection of himself,
And then as clear and confident as Jove!
And yet so chaste and tender is his ear,
In suffering any syllable to pass,
That he thinks may become the honor'd name
Of issue to his so-examin'd self,
That all the lasting fruits of his full merit,
In his own poems, he doth still distaste;
As if his mind's piece, which he strove to paint,
Could not with fleshly pencils have her right.
But, to approve his works of sov'reign worth,
This observation, methinks, more than serves,
And is not vulgar: That which he hath writ
Is with such judgment labor'd, and distill'd
Through all the needful uses of our lives,
That, could a man remember but his lines,
He should not touch at any serious point,
But he might breathe his spirit out of him.
His learning savors not the school-like gloss,
That most consists in echoing words and terms,
And soonest wins a man an empty name;
Nor any long or far-fetch'd circumstance
Wrapp'd in the curious generalities of arts;
But a direct and analytic sum
Of all the worth and first effects of arts.
And for his poesy, 'tis so ramm'd with life,
That it shall gather strength of life, with being,
And live hereafter more admir'd than now.

—Ben Jonson.

* * *

THE PAPAL HIERARCHY AND ENGLISH LAW.

It was repeatedly asserted during the debate on the nunnery question that there was no occasion for any special enactment, because the law of England as it stood was strong enough to prevent any interference with personal liberty, should such in any case be attempted. Those who are aware of the character of the Popish system as developed in its monastic institutions, of course know how ridiculous such an assertion is; but the ignorant vulgar,—among whom, we fear, we must reckon many honorable members on the "Liberal" side of the House,—allow themselves to be tricked into the notion that there is no great difference between a Popish nunnery and an English boarding house; that the inmates of the one are as completely at liberty to dispose of themselves as the occupants of the other, and that the difference lies simply in the preference which the inmates of a nunnery have for what they call "a religious life," in their fondness for seclusion, and their permanent settlement in the position in which, as a matter of free choice, they have placed themselves, and in which they are not only contented but anxious to remain.

If in some extraordinary case, the Popish pleaders for conventual slavery argue, the wish to be immured within the walls of the nunnery should not continue, there is nothing whatever to prevent the nun who has changed her mind, from quitting the convent at any moment. And even supposing—a most extravagant and injurious supposition, do doubt—that the Superiors should be disposed to make use of compulsory measures of detention against any individual, the law of England, we are told, is strong enough, and will, when appealed to, insure the liberty of any person desirous of recovering her personal freedom. Those who allow themselves to be blinded by such pleas against the necessity of special legislation, to check the progress of personal tyranny under the guise of religion, which has been the invariable accompaniment of monastic institutions, especially of female convents, forget that before the law of England can be effectually invoked, two things are necessary, first, that the party to be protected should be, by herself or by others, in a situation to invoke its protection; and, secondly, that those who do so should be possessed of the means of maintaining the contest through every stage of what may prove an exceedingly protracted, vexatious and expensive proceeding.

That inmates of nunneries are not *prima facie* in a position to invoke the aid of the law themselves, is tolerably clear; and even should there be, beyond the walls of their prison-house, some person sufficiently interested in their fate to render them assistance, if solicited, the difficulties of communication throw the most serious obstacles in the way of any help to be derived from without. And even supposing these difficulties overcome, there still remains the formidable consideration of the outlay necessary to sustain a legal contest with a body like the Papal Church, which, in any case where it is thought to be her interest to foil her opponents, is regardless of expense, aye, and unscrupulous to the last degree in the use of expedients of every description. That this is not an imaginary or an exaggerated description of the power exercised in and by convents, is strikingly illustrated, at this moment, by a case to which public attention has from time to time been directed, and which is afresh brought under our notice by an appeal to the sympathies and the active support of all who are opposed to tyranny, and above all to Popish tyranny, as the very worst kind of despotism.

The case to which we allude is that of the Rev. Pierce Connelly, by birth an American, and formerly a clergyman of the Episcopal Church in the United States. His history, as we collect it from an able pamphlet just published, is briefly this. After having for four years served the rectory of Natchez, with great credit to himself, and to the entire satisfaction of his Bishop, as well as of his flock, Mr. Connelly, in an evil hour, surrendered his mind to the seductions which have entangled so many of our own clergy in the net of Popery, and, in 1835, gave up his living, preparatory to his formal secession to the Church of Rome. In the new communion which he had embraced, and which his wife was induced to embrace with him, he continued to live as a layman till the year 1843, when, being then at Rome, he placed himself under Jesuit guidance, preparatory to his admission to Popish orders, and, as a necessary consequence, he separated from his wife, who was entered as a boarder in a dwelling affilated to a nunnery. In 1845 he received Romish orders, and continued for some time to reside at Rome, where he was admitted to intimate intercourse with ecclesiastics of the highest rank, and even confidentially employed. While in this position, though living apart from his wife, he was, by an unusual indulgence on the part of the Pope, permitted to keep up intercourse with her.

In 1846 Mr. Connelly having come to this country, and become domestic chaplain to the late Earl of Shrewsbury, he was followed to England by his wife and his two younger children. No sooner, however, had Mrs. Connelly landed in England, than she was beset by the Papal authorities in this country, and prevented from having any intercourse with her husband, though there is no proof that she attempted to devise means of secretly corresponding with him. Even a message from the Pope himself, of which Mr. Connelly was the bearer, could not obtain for him the privilege of conversation with her, no, not even through a grating, and in the presence of a priest. Neither her husband nor her children,—her daughter having been separated from her by the same "authorities," from whose clutches Mr. Connelly only recently rescued his child,—have been permitted to see her for the last six years. She was afterwards removed from Derby, as being too near her husband, to the nunnery at St. Leonard's-on-the-Sea, where she is to this hour, "in a position *ostensibly* of high dignity and nominal freedom in order to defeat a writ of *habeas corpus*, but, in truth, the bondslave and thrall of those by whom she is surrounded and guarded."

Thus baffled by the cunning of the Jesuits, from whose power Mr. Connelly has, it appears, more than one cogent reason for wishing to deliver his wife, he had recourse, under advice, to the *only* available legal remedy, viz., a suit for the restitution of conjugal rights. This suit, to which his Popish antagonists failed not to give the most offensive coloring, was defended by them in his wife's name, and ended in the Court of Arches pronouncing in Mr. Connelly's favor, at the same time deciding that he was, as the husband, liable for his wife's costs. Of the benefit of this decree, however, he has been defrauded by an appeal to the Privy Council, which the Papal authorities, still acting in the name of his wife, do not care to prosecute, while he, being unable to pay his wife's costs, cannot compel them to do so.

The case, therefore, simply stands thus. The Popish authorities, bent, for reasons best known to themselves, upon retaining Mrs. Connelly in their power, take care so to surround her as to cut off all communication between her and her husband, and to foil him in the prosecution of his legal remedy, by saddling him with the costs, not only of the prosecution of the suit on his own behalf, but of the defense set up against him by them in his wife's name. The very law which would assist him in effecting her liberation, is thus employed by Popish cunning in rendering him penniless, and her captivity hopeless. The outrageous character of the case has, it appears, induced a body of noblemen and gentlemen who have satisfied themselves as to Mr. Connelly's personal character, and his antecedents, to open a subscription for the purpose of enabling him to meet the legal expenses of the suit. Their appeal, which will be found in our advertising columns, will, we trust, be responded to in such a way as to enable Mr. Connelly to vindicate both the personal freedom of his wife and the supremacy of the law of England over the wily discipline and the insidious machinations of Rome.—*John Bull.*

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Lord Jeffrey—Death of his Wife.—The severity of Lord Jeffrey's character has generally been regarded as its most striking trait, and his scorching reviews gave no little reason for such an opinion. His life by Lord Cockburn has done much to relieve it, by exhibiting his milder and more amiable traits, and shows that he was possessed of the deepest and most tender sensibilities; but the following letter written to his brother after the death of his wife, will do more to commend him as a man of gentle and warm affections than volumes written of him. The letter is fraught with pathetic tenderness, although exhibiting a heart touched with despair. As heart answereth to heart many will read in it a record of their own sorrows.

"Edinburgh, 15th August, 1805.

"My dear John, I am at this moment of all men the most miserable and disconsolate. It is just a week to-day since my sweet Kitty died in my arms, and left me without joy, or hope, or comfort, in this world. Her health had been long very delicate, and during this summer rather more disordered than usual; but we thought it not serious, and looked forward to her complete restoration. She was finally seized with the most excruciating headaches, which ended in an effusion of water on the brain, and sank her into a lamentable stupor, which terminated in death.

"It is impossible for me to describe to you the feeling of lonely and hopeless misery with which I have since been oppressed. I doted upon her, I believe, more than man ever did on a woman before; and after four years of marriage, was more tenderly attached to her than on the day which made her mine. I took no interest in anything which had not some reference to her, and had no enjoyment away from her, except in thinking what I should have to tell or to show her on my return; and I have never returned to her, after half a day's absence, without feeling my heart throb, and my eye brighten, with all the ardor and anxiety of a youthful passion. All the exertions I ever made in the world were for her sake entirely. You know how indolent I was by nature, and how regardless of reputation and fortune. But it was a delight to me to lay these things at the feet of my darling, and to invest her with some portion of the distinction she deserved, and to increase the pride and the vanity she felt for her husband, by accumulating these public tests of his merit. She had so lively a relish for life too, and so unquenchable and unbroken a hope in the midst of protracted illness and languor, that the stroke which cut it off for ever appears equally cruel and unnatural. Though familiar with sickness, she seemed to have nothing to do with death. She always recovered so rapidly, and was so cheerful, and affectionate, and playful, that it scarcely entered into my imagination that there could be one sickness from which she would not recover. We had arranged several little projects of amusement for the autumn, and she talked of them, poor thing, with unabated confidence and delight, as long as she was able to talk coherently at all. I have the consolation to think that the short time she passed with me was as happy as love and hope could make it. In spite of her precarious health, she has often assured me that she was the happiest of women, and would not change her condition with any human creature. Indeed we lived in a delightful progress of everything that could contribute to our felicity. Everything was opening and brightening before us. Our circumstances, our society, were rapidly improving, our understandings were expanding, and even our love and confidence in each other increasing from day to day. Now, I have no interest in anything, and no object or motive for being in the world.—*N. Y. Observer.*

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Marriage.—Deceive not thyself by over-expecting happiness in the marriage state. Look not therein for contentment greater than God will give, or a creature in this world can receive, namely, to be free from inconvenience. Marriage is not like the hill of Olympus, wholly clear, without cloud; syea, expect both wind and storms sometimes, which, when blown over, the air is the clearer and wholesomer for it. Make account of certain cares and troubles which will attend thee. Remember the nightingales, which sing only some months in the Spring, but commonly are silent when they have hatched their eggs, as if their mirth were turned into care for their young ones. Yet all the molestations of marriage are abundantly recompensed with other comforts which God bestoweth on them who make a wise choice of a wife.—Fuller.

For The Churchman.

OUR DUTY TOWARDS OUR NEIGHBOR.

NO. III.

In the portion of the Church's instructions which we are now considering, the requisitions of the Fifth Commandment are very properly regarded as extending beyond the connection between natural parents and their children, and embracing the cases of civil parents, or magistrates, and those over whom they are in authority, and of whom they should consider themselves invested with a very important care and guardianship; of the pastors or spiritual fathers of the Church, and their spiritual children; of teachers, the representatives of parents, and their pupils; of masters, the fathers of their respective households and establishments, and servants; and of superiors and inferiors in general.

"To honor and obey the civil authority."

This duty lies at the foundation of the good order and prosperity of the commonwealth. It is difficult to conceive of the extent of wretchedness to which the civil compact would tend, if not guarded and governed by fidelity on this point. The Bible is full of exhortations, warnings, and reproofs, enforcing it, not only on outward observance, but also on the *conscience*. Neither the compulsions of power, nor the penalties of law, will be the efficient motive for the good christian. He honors and obeys the civil authority, because he is under a high moral obligation to do so; because it is an essential part of virtue; because he cannot be the true friend of man unless he does; because without it he cannot be a truly religious man. The arts of evasion and circumlocution whereby the righteous claims of law are shoved by, speak a bad and dishonest heart. The least knowledge of Holy Scripture furnishes clear proof of the force and earnestness of its principles and precepts on this subject. And it was when the civil authority was in open hostility to the christian religion, and to the rights and liberties of christians, that those teachings of the New Testament were given, which remain to this day, the best security of civil order, allegiance, and welfare. Were christian communities animated by their principles, pagans, brought into contact and intercourse with christians, and infidels, mingling among them, would see and feel and own the blessedness of the gospel; theorizers, in search of principles of moral and political economy, would have before them the practical working of the best of systems; and all would own that nothing could be so conducive to a nation's prosperity and glory, as its being the kingdom of our LORD and of His CHRIST; with His Church as its cherished friend, and His word as its counsellor and guide.

Intimately connected with the obedience, is the *honor* that is due to the civil authority. St. JUDE ranks among the most grievous offenders those who "despise dominion, and speak evil of dignities;" and it requires but little reflection on the nature of things, and on the lessons afforded by history and observation, to satisfy the reasonable mind that a want of reverence and respect for authority is one of the most fruitful sources of social evil, and national deterioration and ruin. Every good citizen and good christian should seriously ask whether there is not among us a lamentable tendency towards a practical illustration of this truth. Let individual civil rights have their just claims; assert and exercise, with all needed freedom and independence, civil privileges and prerogatives; carry out as all proper principles of liberty require, the doctrine of the responsibility of civil rulers: still, let not those who would adopt the christian standard of right thinking and right doing, be indifferent to the prevalent irreverence for magistracy; the trifling with the sacredness of office; the regard of both the functions and persons of rulers and legislators as mere subsidiaries for purposes far wide of public good, and severed from all thoughts of responsibility to the High and Mighty Ruler of the Universe. Is there not ground to fear that such things are bringing on the day when that Great Being will laugh to scorn all our pretensions to national virtue and honor; turn back the current of our prosperity; and make us wring out the dregs of the cup of degradation and wo? I ask not this of the mere politician: he, full often, cares not at what risk or sacrifice, or with what corrupt principle and means, he pushes projects, and answers purposes, of selfishness. But I ask the conscientious christian citizen to lay such considerations seriously to heart; and remember that the gospel lies at the foundation of all civil welfare, and that its interests are far more instrumental of even temporal good, than can be mere political theories and appliances. When a nation's state and progress, how gratifying and promising soever, lose their hold on the religion of the gospel, they must soon turn to evil. Respect for magistracy, its persons, its offices, its functions, and obedience to law, are essential to the right profession of the gospel. There can be no true faith and piety, certainly no sound christian morals, without them. The want of them is the casting off of the fear of GOD, and the risking of that divine displeasure which will bring civil confusion, degradation, wo, and destruction.

Here too applies, in an eminent degree, the principle of reciprocal obligation. Those who, as legislators or magistrates, are entrusted with the care of the civil interests of the community, should study well the Gospel rules of principle and duty. They will thence learn the real tenure on which they hold their office—*the will and appointment of* GOD *that man should govern his fellow man*; and the awful responsibility laid upon them, to discharge their functions as the agents and vicegerents of the King of kings, sent to carry out His rule of justice and mercy, of virtue and piety, and of human welfare and happiness. If they forget that they are sent of GOD, that they are His ministers, that they are agents for effecting the good purposes of His religion, and that they are ultimately responsible to Him, and will be called to answer for official as well as personal duty—indeed for the base and demoralizing principle, if they cherish it, of one code of honesty and virtue for the official, and another for the individual man—at the bar of His final general judgment; and if especially they are neglectful of that evidence of fidelity to their trust, being themselves examples of piety and virtue; they show unfitness for their commissions; are inefficient for much good that they might do, if not directly instrumental to positive evil where they ought to be a blessing; and are thus encouraging in the community that neglect of, or positive opposition to, honoring and obeying the civil authority, which is so fruitful a source of evil to the commonwealth.

"To submit myself to all my governors, teachers, spiritual pastors, and masters."

These duties are also included in the general principle and bearing of the Fifth Commandment. The governors* and teachers here meant are evidently those to whom the child is entrusted for care and instruction additional to what is extended by the parents. Toward these, a teachable and submissive disposition is here inculcated; and it is enforced by many of the same considerations which urge to the love and honor of parents. Indeed, true filial affection will naturally prepare the mind for this department of duty; and true parental fidelity will guide to its fulfilment.

It is of incalculable importance that the care and instruction of children, in any way or measure, should always be considered as virtually a parental office. Those holding it should consider themselves as standing in the place of the parents, and sharing their responsibility to GOD and to His Church, for the turn given to the minds, the hearts, and the habits, of the children under their charge. Like the parents, they have it very much in their power to draw towards themselves that submission to which their office is entitled, from their pupils. And very heavy is their responsiblity that this submission be for good and not for evil. Their relative connection will allow of its being easily and most efficiently turned to either. And very heavy too is the responsibility of parents, that their children be not placed in charge of any whose qualifications are not such as will render submission a blessing to their children intellectually, morally, and spiritually—for time and for eternity.

The connection between "spiritual pastors" and their flocks is also within the proper understanding of the Fifth Commandment.

The great principles connected with this department of relative duty, are, that the pastors of the Church are sent of GOD with a special commission handed down in regular succession from the Apostles, as His agents for promoting man's spiritual and eternal welfare; having authority to administer sacraments, and perform services, which He has been pleased to appoint as means of grace, holiness, and salvation; that they are the divinely authorized instructors of the people, in all that concerns their edification in the faith and piety of the Gospel; and those to whom, because they have the rule over them, and are appointed to watch for their souls, as they must give account, Christians owe obedience and submission.

For the best and holiest reasons, therefore, the pastors of the Church should be had in reverence; their various ministrations be humbly, faithfully, and devoutly sought and attended; and their instructions willingly and gladly received and followed.

The authority of the Word of GOD, and the reasonableness of the thing, founded on correct views of the nature and duties of the pastoral office, and its claims upon the incumbent—more than sufficient for all the time, care, and labor, he can bestow upon it; enforce, as essential to its proper efficiency, and to the full measure of its blessings on the Church and its members, that the pastors be so adequately supported that they may, unhampered by attention to temporal concerns, apply themselves wholly to the one thing for which they were set apart, and draw all their cares and studies that way; forsaking and setting aside, as much as they may, all worldly cares and studies.†

And truly full of awful meaning is the application to this point of the reciprocal principle. It cannot be presented in better form than in the language of self-devotion with which the Church would have a priest enter on a parochial charge. "To Thee, and to Thy service, I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of Thy law; enlighten my understanding with the illumination of the HOLY GHOST; and may all the wishes and desires of my will centre in what Thou hast commanded. Grant that I may faithfully administer Thy holy sacraments, and by my life and doctrine set forth Thy true and lively word. Be ever with me in the performance of all the duties of my ministry; in prayer to quicken my devotion; in praises to heighten my love and gratitude; and in preaching to give a readiness of thought and expression suitable to the clearness and excellency of Thy holy word." A full and serious consideration of all that is herein fairly meant and implied, according to the general tenor of the Church's principles and teaching on the point, and the principles and teaching of the Scriptures which she incorporates into her Ordinal, presents a most heart-stirring view of what behoves "spiritual pastors," in order that they may have a *personal* claim to that submission of the people to their rightful ministrations, to which their *office* is entitled.

The duties of "masters" and servants should also be considered as embraced by the requisitions of the Fifth Commandment. By this is meant all those relations in life wherein, whether in domestic affairs, or in engagements and business of any kind, service is due from one to another: in other words, wherein, one is bound to work for, or assist, another. In all these relations there should be a willing, cheerful, and faithful *submission*, for conscience' sake, and in the true Christian spirit of subordination and obedience, of one party to the rightful claims and expectations of the other. The Word of GOD strictly requires this, and therefore it is a Christian duty; and a Christian duty in such sense as it is thus set forth in that divine word:—"Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto CHRIST; not with eye-service as men-pleasers; but as the servants of CHRIST doing the will of GOD from the heart; with good will doing service, as to the LORD, and not to men. Not purloining; but showing all good fidelity, not only to the good and gentle, but also to the froward."

The principle of these divine precepts enters into the texture of society in all its departments. In each one there are some who owe obedience, subordination, and faithful service, to others. Obligation to this, therefore, is a common law of our nature. Every one owes fealty to it in the state of life to which it has pleased GOD to call him.

They who are entitled to and would claim this submission from others, should *merit* it. Unquestionable right, pure justice, and kind and benevolent affection, must be theirs; and they should ever cherish a devout and practical sense of their own responsibility, not only to the law, as it may enforce their claims, and prescribe their duties; and to the good and virtuous portion of the community here; but especially to the just and impartial Judge of all hereafter. For thus saith the LORD:—"Ye masters, do the same things unto them." This cannot be better elucidated than by the comment of Dr. BLOOMFIELD on the passage (Ephesians vi. 9), "Discharge your duties to *them* as conscientiously and religiously as they are required to do it to *you*." "Forbearing threatening," the Apostle continues; and adds the consideration, fraught with all the awful import which the judgment of the last day can impart, "knowing that your Master also is in heaven; neither is there respect of persons with Him."

"To order myself lowly and reverently to all my betters," or superiors.

The greatest care should be taken to have youth well trained in the principle, spirit, and practice, of this important duty. Not only does the character of a young person suffer the loss of much that is amiable and attractive, and his demeanor become marked with disgusting forwardness and presumption, by neglect of cherishing respectful deference for superiority in years, wisdom, and standing; but a check, by no means inconsiderable, is thereby given to his improvement, and the foundation laid for a self-important and haughty deportment through life; which, proudly unwilling to acknowledge a superior, is the source of much personal evil, and of wide-spread social mischiefs. Those entrusted with the care of children and youth, owe, in this respect, a most important duty, to society and the Church.

And Christians in every period and rank of life, whose hearts are under the influence of the spirit of the Gospel, will have no difficulty in finding many to whom, for age, or station, or excellency of character, they feel that respect and deference are due. Those who best deserve these, are always found most ready to award them. B. T. O.

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* The proper meaning of the word "governor" here, is that which is now usually attached to its feminine form, *governess*.

† See the Service for the Ordering of Priests.

NEW PUBLICATIONS.

LIFE AND WORKS OF THOMAS COLE, by L. L. NOBLE. pp. 415, 12mo. New York. Cornish, Lamport & Co. 1853.

A book to be read attentively, and not in a cursory, skipping style, inasmuch as it involves capital matter by the painter himself, no less than excellent commentary and suggestion from his biographer and critic. COLE himself (without dispute the very first of American landscape painters, and an artist of originality and power, in his allegorical pictures), was a good writer of pure uncontaminated English, without trick or affectation, excelling in statement and the æsthetical discussion of questions of art, equally with the logical discussion of points of metaphysical morality, and, as might be inferred from his professional pursuits and bias, especially able in picturesque description. His local descriptions of American and Italian scenery are deeply informed with the fine, spiritual insight of the man, as his paintings are with the subtle power of the artist. His letters, journal, fragmentary passages, and explanatory pieces, are full both of sense and of fancy. If the artist had not attained high rank, as a writer he would have deserved a place with DANA and GREENOUGH.

COLE was essentially a Christian artist. A religious tone is evident in his best works, and particularly in his later productions. He was a true moralist, working in color, and living the pure life of the student and philosopher. The personal character in him was reflected in his artistic taste, which was elevated, devotional, and, at times, sublime.

The artist has been happy in his eulogist, himself a pleasing poet, and a critic of independence and ability, the Rev. Mr. NOBLE. The biographer, living on terms of privileged intimacy with the subject of his book, among the glorious scenery of the Catskills, has caught much of the enthusiasm and ardor of his friend and master.

Mr. NOBLE is very full and earnest, like his favorite old divines of the 17th century, without running into mere verbal fluency. There are occasional agreeable episodes, which vary the course of the narrative, and evince mature judgment and a practiced hand. Altogether he has produced a very readable, and, we trust, permanently valuable record of the life and labors of THOMAS COLE.

THINGS TO BE REMEMBERED; arranged as supplementary to the Church Catechism, by a Priest. pp. 14. New York. Pudney & Russell. 1853.

This tract is an adaptation of an English one to the use of an American Parish. We were surprised to find among the alterations deemed necessary for the purpose, the following:

"Q. How many Creeds, Symbols, or Confessions of the Faith has the Catholic Church?

A. Two;—'the Belief,' or Apostles' Creed, and the Nicene Creed." p. 7.

Is it settled that the Athanasian Creed is not one of the Creeds of our Church? and if so, does it follow that it is not one of the Creeds of the Catholic Church?

It is the more important to notice this turning aside from the right way, because it is by parties who would not be suspected of it, and who must be misled by some inconsiderate guide, in whose knowledge they placed confidence without examining for themselves.

The typography of it is a very gratifying specimen of American work. SOCIAL.

THE CHURCHMAN.

NEW YORK, OCTOBER 8, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

HOFFMAN'S NOTES.

In that part of Mr. HOFFMAN's work, of which we essayed an analysis last week, the most noteworthy feature seems to be the learned Author's plan for constituting a Board of Triers. And the main peculiarity of that plan lies in the methods proposed for eliminating and working out all biasing and disturbing influences, everything of sectional or party or personal prepossession, so that the course of justice may run clear, free, and smooth. Wherein the Author's purpose of course is, not only that the ends of simple justice may be securely reached, but that the order and methods of procedure may be such as to inspire a confidence of justice, and thus secure to the verdicts of our ecclesiastical courts that weight of moral influence and character, which is essential to their proper force and efficacy. To clothe the proceedings of our ecclesiastical judicature not only with real impartiality, but, so far as practicable, with the confidence of impartiality; to secure them not only from evil, but also from the appearance and imputation of evil, so that they may stand firm in the strengths of public respect and reverence,—this is the point which Mr. HOFFMAN seems to have had uppermost in his thoughts. Doubtless it is well worthy all the consideration he has given to it. Hence his proposal that each Diocese be divided into districts having each a certain number of presbyters, from which number the two parties in any given case are to strike off names alternately, till only so many be left as are requisite to form the Board of Triers. This will probably bring us as near, as the nature of the case will allow, to the operation and effect of a trial by jury: it seems to foreclose the possibility of picking and packing a court according to the mind of either party; which is manifestly the all-important point to be attained.

And in reference to this matter Mr. HOFFMAN justly observes, that by the system which now prevails in many if not most of our Dioceses; and under which the Bishop nominates a certain number, and from his nomination the accused selects a smaller number to form the Court; the Bishop may, in effect, if he so choose, control the composition of the Court as much as if the accused had no voice in the matter. Of course, in the first place, this is no way to secure the ends of justice, and, in the second place, if those ends be in fact secured, the process cannot but be followed with more or less of suspicion and distrust. In other words, whatsoever may be the legal results of the action, its moral influence will be lost or greatly impaired; and this is the very thing of all others which it is most important to preserve. The evils of this system, as our Author remarks, are partly obviated by the plan of having a permanent Court in each Diocese, to be established, and the judges elected, by the Diocesan Convention. The advantages of this plan over the former are great and manifest. Mr. HOFFMAN, however, starts some objections to it, which must be acknowledged to have considerable weight. In the first place, the Court will inevitably take its cast and complexion from the ascendant school or party in the particular Convention; which evil, though far less than those adhering to the present system, it is very desirable to avoid. The other objections shall be given in the Author's words:

> In the next place, the opportunity is lost of gradually diffusing among the clergy at large some general knowledge of a branch of their office and duty, which it is most expedient should be possessed by them. Every clergyman, who has been a member of a court upon a contested trial, will confess that he has reaped benefit from it, not only in positive knowledge, but in the acquisition or strengthening of a valuable habit of mind.
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> Once more: I have long looked upon any measure, which will bring together in the active discharge of a duty the varying members of the Church, as most salutary. I am not visionary enough to suppose that ultraists are to become harmonious through this or any other means. But, as to the great mass of the clergy, the more they work together, the more will their condemnation of each other be mitigated, and the more earnest and more successful will be the common effort to make the Church felt in the justice of her laws and the righteousness of their administration.

Doubtless Mr. HOFFMAN is very far from supposing his own plan to be free from objections: he has studied the subject too well not to know that it is beset with many and great difficulties on any plan that can be offered. We could easily criticise his scheme, and raise questions here and there concerning it; but we know full well that we have not and cannot be expected to have a competent judgment in the matter. We therefore leave him to be tried touching his proposal by his peers; our purpose being, not to propose or argue how the thing should be or might be, but merely to make our readers acquainted, as far as we can, with what Mr. HOFFMAN has done, and on what principle, in what spirit, and to what end, he has done it.

We promised last week to continue our analysis through the second and third chapters of his work; but on a closer study of them we find the thing so difficult as almost to discourage the undertaking. Nevertheless, we will endeavor our best in fulfilment of our promise, presuming that we shall be paid for the labor, though our readers may not.

The second chapter, as was stated last week, is devoted to the subject of appellate jurisdiction; concerning which the Author remarks in general as follows: "A right of appeal, of one appeal at least, has been treated as of such inherent natural justice as to have its origin in the law of nations. It has accompanied every system of jurisprudence which has emerged from barbarism; and I believe there cannot be found a period in the history of the Church, since the days of the Apostles, in which such a right has not been recognized and regulated." He then proceeds with some historical notices bearing upon the subject, and gives a pretty full review of the plans proposed by the Bishop of VERMONT and by Mr. WHARTON, "a distinguished jurist of Pennsylvania."

The second chapter is divided into 8 sections, the first of which is on "The Right of Appeal," and provides that a minister, found guilty in the manner prescribed in the fourth section of the preceding chapter, may appeal from such finding to the Appellate Court of the Diocese, established in the next section. In case of proceedings had under the seventh section of the former chapter, the appeal lies to the Court of Bishops as provided in the seventh section of the present chapter.

Section second provides for a "Diocesan Appellate Court" thus: In each Diocese, at the next annual Convention, or the next but one, held after the passing of this canon, seven presbyters and seven laymen of the legal profession shall be appointed as members of the Appellate Court of the Diocese. Any Diocese, having more than ten presbyters and not more than twenty, may choose a smaller number of both orders or of either, provided such number be not less than three of each order. In any Diocese having less than ten presbyters, the Convention may, if it see fit, omit to establish such a Court, till it have as many as ten presbyters. The members to be chosen for the term of three years. When their official terms expire, successors to be appointed by the Convention; otherwise, the members to continue in office, till others be thus appointed. Incidental vacancies to be filled by the remaining members; the official term of persons so appointed to be the same as that of other members. As soon as practicable after their appointment, the members to meet and choose one of their number, being a presbyter, for President, and another, who is a layman, for Secretary; and the body, so organized, to be known as the Appellate Court of the Diocese.

Section third sets forth the "Mode of Appealing," and prescribes that in case of proceedings and a trial had in any Diocese, the ecclesiastical authority shall not pronounce sentence within thirty days after the decision has been delivered to the accused. At any time within this period, the party may file his appeal, which shall be in writing, setting forth the decision, and what part thereof he appeals from, and addressed to the President of the Diocesan Appellate Court. The ecclesiastical authority of the Diocese may extend the time for taking such appeal, but not more than thirty days. Copies of the appeal to be furnished to the ecclesiastical authority and to the Church Advocate. Both the appeal and the return of the Board of Triers to be thereupon transmitted by the ecclesiastical authority to the Secretary of the Standing Committee. A copy of the same, certified by the Secretary of the Standing Committee, to be transmitted to the President of the Appellate Court at the cost of the appellant.

Section fourth provides for "Striking off Names," and directs that where there are not less than four of each order in the Court, the President shall give both parties notice of the time and place for selecting the members to hear the appeal. At which time and place, the parties or their representatives are to strike off names alternately from the list, till the number is reduced to three of each order. The remaining names to form the Appellate Court for the case.

Section fifth orders for "The Hearing" and requires that the President of the Court give written notice to the several parties concerned of the time and place appointed for the hearing. In case there be but three of either order, and any one of these be kept away by good cause, the President shall place the other names of such order in a vessel, and in the presence of the parties draw one to supply the place. If the regular President or Secretary be among those stricken off, a special one to be chosen by the members present. If the regular President be the party accused, the senior presbyter to supply his place for all the purposes of the appeal. If, after the hearing has begun, any member for good cause withhold himself from attendance, the hearing may still proceed, provided there be three presbyters and two laymen in attendance. The hearing to be in the presence only of the parties concerned, unless otherwise desired by the appellant. The lay members to have equal power with the others, except in the final decision. The judgment appealed from may be reversed in whole or in part, or the proposed sentence may be modified, by the Court, provided, either that, if there be but three clerical members present, all these concur therein, or that, if there be more than three, two-thirds of them so concur: otherwise, as well as upon default of the appellant, that judgment shall be affirmed. The section further provides for such adjournments of the Court as may be necessary; also, for the proper certification, attestation, and transmission of all the papers used in the hearing; and for the keeping of appropriate minutes and records of the proceedings had in the case.

Section sixth empowers the ecclesiastical authority, together with the Standing Committee of the Diocese, to make all needful orders and regulations for carrying into effect the foregoing provisions.

Section seventh orders and provides for "Appeals to Courts of Bishops." For the purposes of this Canon, the several Dioceses of the Church to be arranged in four Collegiate Dioceses; the first to consist of Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, and Western New York; the second, of New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia; the third, of Florida, Alabama, Mississippi, Louisiana, Kentucky, Texas, Tennessee, and Arkansas; the fourth of Indiana, Illinois, Ohio, Michigan, Missouri, Wisconsin, Iowa, and Minesota. Upon the admission of any new Dioceses, the General Convention shall declare to which Collegiate Diocese it shall belong. The Bishops of each Collegiate Diocese are to form the Appelate Court of Bishops for the same. The senior Bishop of the Collegiate Diocese to be the President of the Court, whose duty it shall be to convene the members at some suitable time and place, for the purpose of choosing a Secretary, who may be either a clergyman or a layman. Four Bishops shall form a quorum for hearing an appeal. The Bishop whose judgment is appealed from shall not be a member of the Court; and if such Bishop be the regular President of the Court, the eldest of the other Bishops shall take his place. In case of proceedings for heresy and false doctrine, as provided for in the seventh section of the former chapter, an appeal may be taken from any ecclesiastical authority within a Collegiate Diocese to the Court of Bishops thereof. Such appeal to be in writing, addressed to the actual President of the Court for the particular case; setting forth the decision, and what part thereof, the party appeals from. The appeal to be taken within thirty days after notice of the decision in question; which notice shall be given by the ecclesiastical authority of the Diocese. Upon receiving such appeal, the President of the Court shall appoint the time and place for the hearing, and give notice of the same to all the parties concerned. If there be no Church Advocate, the ecclesiastical authority appealed from may appoint a presbyter to act as such in the case. The accused to be heard in person, or by such presbyter as he may choose; and the decision to be made by a majority of the members present. The decision, together with the names and votes of the several Bishops, to be entered on record, endorsed on the appeal, and annexed thereto, by the Secretary; who shall transmit the same, and all the papers used in the trial, to the ecclesiastical authority appealed from.

Section eighth is of "Appeals to the Bench of Bishops," in substance as follows: In case the decision appealed from, as provided for in the preceding section, be affirmed by less than four Bishops, or in case the Court appealed to be equally divided, or in case the sentence be degradation, the accused may take an appeal to the whole Bench of Bishops. If the decision be reversed by less than four Bishops, the ecclesiastical authority appealed from may in like manner take an appeal. Such appeal to be in writing signed by the appellant, and setting forth the judgment complained of; to be addressed to the Presiding Bishop of the Church, and lodged with the Secretary of the Bench of Bishops. A majority of all the Diocesan Bishops, excluding the Bishop appealed from and those who heard the appeal, shall be necessary to form a quorum; an Assistant Bishop to be a member of the Court, when his Diocesan does not attend. The judgment appealed from may be affirmed by a majority of the Bishops hearing the appeal, but not reversed by a vote of less than two-thirds. The Presiding Bishop, with the consent of any six Bishops, may make all needful orders and regulations touching the place, time, and mode of proceeding; subject, however, to revision by the Bishops when assembled either as a House of Bishops or as a Court of Appeal.

From the above outline may be gathered that the whole provision has been framed, and all its parts adjusted, with very great care, no reasonable safeguard of justice being omitted. There is not much in it that is new, the Author having aimed merely at perfecting what has been either approved by experienced, or suggested by the most competent minds. Probably the most original and most important part of the work is in Chapter Third, which provides for "The Trial of a Bishop." Some of the Author's general remarks on the present mode of procedure cannot be too seriously pondered. "That the selection," says he, "of three Bishops to examine should be left to accusers, possibly bitter enemies; that they should be empowered to hear *ex parte* allegations; that they should be justified in personally searching out evidence on which to proceed; that they should be the Presenters, to attend and conduct a trial with all the weight of their character and station, is absolutely shocking to the moral sense. No language can be too strong to condemn it."

Respecting, however, the proposed Canon of 1850, which limits the right of presenting a Bishop to the Convention of his Diocese, in all cases save for heresy, false doctrine, and schism, the Author remarks thus: "There does appear to be a radical objection to clothing a legislative body, numerous, swayed by momentary impulses, and urgent to finish their labors, with what, after all, is a portion of judicial power. The separation of legislative from judicial offices and duties is a fundamental principle of political science. It is founded upon the deepest reasoning, and the soundest lessons of experience."

By keeping the above two points in view, the proposed method will be better appreciated.

The Third Chapter, which is "Of the Trial of a Bishop," is in ten sections, the first three of which give a "Definition of Terms," a statement "Of Punishable Offenses," and of "Who may Present;" by the latter of which the right of presenting a Bishop is vested in the Convention of his Diocese, or in a Board of Inquiry, or in a Bishop of the Church.

Section fourth provides for "Commissioners of Inquiry," and contemplates a Board of Inquiry in each of the Collegiate Dioceses as established in the foregoing chapter. This Board is to be constituted in the following manner: Each Standing Committee, as soon after their election as may be, shall select from their number one presbyter and one layman as Commissioners of Inquiry for the Diocese. Any vacancy occurring in this selection may be filled by the Committee. The Commissioners to hold their office as long as they are members of the Committee appointing them, unless some other special provision be made for successors to them. In case there be no layman on the Standing Committee, two presbyters shall be chosen from among them, unless the Convention provide for the appointment of a layman. The Secretaries of the several Standing Committees within the Collegiate Diocese shall forthwith transmit to each other the names and residences of the Commissioners, and shall give such notice from time to time as may be needful to the end that all may know the name of each, and each the names of all.

Section fifth takes order for "The Charge," and prescribes that an accusation of a Bishop for any offense other than heresy, or false doctrine, shall be made in the form of a written charge; addressed to the Commissioners of Inquiry for the Collegiate Diocese to which such Bishop belongs; signed either by four presbyters of the Diocese of the accused, or by three presbyters and two lay communicants residing therein, or by three of each order residing within the Collegiate Diocese; accompanied by the oath or affirmation of the parties making it, either that they know the charge to be true, or that they have carefully examined the matter, and believe it to be true: in which latter case there shall be added the affidavits or affirmations of one or more persons, stating the facts and circumstances going to prove the charge, with reasonable precision as to time and place. The accusers to endorse on such charge the name of the Church Advocate to appear in their behalf, who shall be a lay communicant.

Section sixth prescribes "The Mode of Inquiry." The charge, prepared in accordance with the foregoing section, may be delivered to any one of the clerical Commissioners within the Collegiate Diocese, and not belonging to the Diocese of the accused. He shall transmit a copy of the same to the accused, with a certified list of the names and residences of all the Commissioners within the Collegiate Diocese. He shall also designate a time and place, and give due notice, when and where the parties or their representatives may strike off names from the list alternately, till there be but four of each order left, who shall be the Board of Inquiry for the case. The senior presbyter in the Board to be the President thereof, who shall be furnished by the Church Advocate with the original charge, and with a list of the members of the Board. The rules of proceeding in the inquiry to be the same as those prescribed in the sixth section of the first chapter. The charge to be dismissed, unless affirmed by a majority of each order in the Board. If they decide to present, they may choose one of their number to prepare, with the Church Advocate, such presentment, which shall be signed by all the members concurring therein. They shall also designate some lay communicant as Church Advocate in the future proceedings, and may appoint another lay communicant as his associate, if they see fit.

Section seventh provides for "Inquiry by a Convention." If the Board of Inquiry dismiss the charge by a vote of less than all the clerical and a majority of the lay members, the Convention of the Diocese may receive the charge and act upon it. A certified copy of the charge, and all the evidence taken before the Board, with the decision and vote thereupon, shall be furnished by the accusers to the Secretary of the Convention. On a motion to disregard the charge, the vote to be taken by orders, and the motion to be lost, unless concurred in by three-fifths of each order. If no such motion be made, or if it be lost, the Convention to appoint a Committee of Inquiry, to whom the record of the Board shall be delivered. The Committee to give the accusers and accused notice of their time and place of meeting, and to report their proceedings to an adjourned meeting of the Convention. At such meeting, two-thirds of the clergy entitled to seats, and of the lay representations shall be necessary to form a quorum touching the charge. A motion to present shall not then be carried unless by a majority of all the voters previously ascertained to be present. The refusal of the Convention to present shall be regarded as a full and final acquittal touching the charges brought. The presentment, if made, to be drawn up in writing, and signed by a Committee of three clergymen and three laymen, appointed by the Convention. The Committee to re-appoint the former Church Advocate, or else appoint one of their number to act as such in the case.

Section eighth provides a "Court for the Trial," in pursuance of either of the two preceding sections. For such trial, the Bishops belonging to the first and second Collegiate Dioceses shall form one class, and those belonging to the third and fourth, another class. Every Bishop to be amenable where he is thus classed. The presentment to be addressed to the senior Bishop of the class concerned, who shall direct the Church Advocate to serve a copy thereof upon the accused, with a notice of the time and place appointed for selecting the members of the Court. Such notice to be at least thirty days before the time: and due proof of the service to be furnished to such Bishop. At the time appointed, the parties or their representatives may strike names off the the list of Bishops alternately, till but nine are left, who shall be the Court. If both parties or either fail to attend, the Bishop may adjourn to some other day; or if one of the parties attend, he may have so many names struck off as he might, were the other party present. All the Bishops of the class, whose names remain, to be deemed members of the Court; the senior Bishop of the Court to be the President thereof. The Bishop to whom the presentment has been addressed shall deliver the same duly attested, with proof of service, and a list of the members of the Court to the President thereof; who shall appoint the time and place of trial; the place to be within the Diocese of the accused, and the time at least thirty days after the notice. At the time and place appointed, the accused may name a lay communicant of the legal profession to sit as assessor in the Court; in which case the Church Advocate may name another. The Court may in any case appoint such a lay assessor. The assessors to have a vote in all questions save the final judgment. If the accused appear, he shall be called upon to plead, and on his neglect or refusal to do so, the plea of not guilty shall be entered for him. Due provision is made for adjournments of the Court, and for any necessary withdrawal of the members. The rules of proceeding, save where special provision is made, to be the same as set forth in the sixth section of the first chapter. The case having been fully heard and deliberated by the Court, the members shall severally declare their opinions as to each particular charge, and as to what specifications therein are proved. The accused to be convicted only of such charges and specifications as two-thirds of the Court concur in thinking proved. If he be found guilty, the Court may give him a hearing before passing sentence. If he then apply for a further hearing, it may be granted, but only on the ground of new evidence having been discovered, material to the case, but which was not known to the party, and could not with reasonable diligence have been known; in which case, another day may be appointed, and the case re-argued. The sentence not to be pronounced within sixty days after judgment: then, if no appeal be taken, the President of the Court to pronounce sentence in the manner elsewhere prescribed.

Section ninth provides for an "Appeal to the Bench of Bishops." When a Bishop has been convicted in accordance with the preceding sections, if the decision have been made by less than six Bishops, or if the sentence be deposition, an appeal may be taken to the whole Bench of Bishops. Such appeal to be in writing, stating the decision or the part thereof appealed from; signed by the appellant, and addressed to the Presiding Bishop. Also, to be taken within sixty days after the decision.

Section tenth prescribes for the "Presentment of a Bishop for Heresy and False Doctrine." In such case, the presentment shall be made by one and only one Bishop of the Church in the United States: it shall be signed by the Bishop making it, who, if the matter charged be in any printed form, shall accompany it with a copy thereof, specifying the passage complained of: if not in any printed form, such matter shall be specified with reasonable certainty. In this latter case, the accused may deny in writing, with his signature, that he has taught or holds the doctrine charged; which denial shall be conclusive as to the presentment; but if it be untrue, he may thereupon be presented for immorality. The rules of proceeding in this case are so like those in other cases, that there is little need of remarking them.

In addition to the above, we have a chapter of "Miscellaneous Provisions," in three sections: the first being "Of Witnesses Refusing to Testify;" the second, "Of Application to Civil Tribunals;" the third, "Of Sentences." The nature and scope of these will readily be gathered from the titles.

We have thus gone through with the more material part of Mr. HOFFMAN's seasonable, learned, and judicious labors. The very great importance of the matter must be our excuse, if any be needed, for devoting to it so much time and space. The accomplished Author will please accept our sincere thanks for the labor which he has thus been the occasion of putting us to. If the reader think our work has not been done so well as it might have been, he shall have our leave to try it himself.

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MEMOIR OF DR. CROSWELL.—The Messrs. APPLETON of this city have issued a Prospectus, announcing, as nearly ready for publication, a Memoir of the late Rev. WILLIAM CROSWELL, D. D., by his father. We cannot doubt that most of our readers will hail this announcement with peculiar satisfaction. Dr. CROSWELL, as is generally known, was the original planter, and, to the hour of his death, the constant, indefatigable cherisher of the Church of the Advent, Boston; and the history of this work, exhibiting, as it does, the highest art and success in parish-building, is of itself more than worth the cost of the book. The Memoir is to be in one volume, octavo; price, $2 00. For the further information of our readers, we subjoin the Prospectus, which appears to have been written by one who knew the subject pretty well, and who, if we may be allowed to conjecture, will be long in forgetting him:

> The subscribers have now in Press, and will shortly publish, a Memoir of the late Dr. WILLIAM CROSWELL, by his father, the Rev. HARRY CROSWELL, D. D., of New Haven. The Memoir is made up chiefly from the letters and papers of Dr. WILLIAM CROSWELL, and includes nearly all the Poems that could be identified as his. Considering both the subject and the author of this work, the subscribers put it forth in the full confidence that it will prove one of the most attractive, most interesting, and most useful books of the season. The praise of Dr. WILLIAM CROSWELL is in all the Churches: they who saw and knew little of him, could not, from the relish and impression of that little, choose but wish to see and know him more; while those who had the best right to know what he was, seldom speak or think of him otherwise than as in the fullest sense a model pastor. In this book, the subject is suffered for the most part to tell his own tale; and his little poems, or rather oozings and droppings of song, self-warbled as would seem, take additional interest and effect from being introduced in connection with the special circumstances that called them forth, and the peculiar aim, or feeling, or purpose that inspired them. The simple beauty of his character; his genius and piety; his quiet, placid, graceful humor; his kindly and gentle and generous sympathies; the whole noble and eloquent composure of his mind and manners; presenting altogether a singularly rare and happy combination of whatsoever is lovely and honorable in the full-fraught Christian gentleman;—all these, as they are here suffered to transpire in the simple story of his life, and especially in his own familiar letters, springing directly from the heart, and written in the warm and genial confidences of friendship, form a peculiarly inviting and attractive theme, and one which both the old and the young, whether in the school of CHRIST, or in the school of nature, may study with equal profit and delight.
>
> D. APPLETON & Co.,
> 200 Broadway, New York.

THE CHURCH AT HOME.

GENERAL CONVENTION.—The opening services of the General Convention were held in Trinity church, on Wednesday morning, the 5th inst., beginning at 10½ o'clock. That glorious structure was crammed to its utmost capacity long before the hour of service, and hundreds went away, not being able to find seats, or even standing-room. There were thirty Bishops in attendance, who, at the proper time, walked into the chancel in procession, all in their episcopal robes. The prayers were read by Dr. HOWE, of Philadelphia, the lessons by Dr. MEAD, of Connecticut, the Litany by Archdeacon Sinclair, of England, the Ante-Communion Service by Bishop Brownell, the Epistle by Bishop Boone, of China, the Gospel by Bishop Spencer, of England. The custom, as may be generally known, is for the Bishops to preach on these occasions in regular rotation. It being now the turn of the Bishop of Ohio, that Rt. Rev. Prelate then ascended the pulpit, and announced as his text St. Matthew ix 37: "The harvest truly is plenteous," &c. The Offertory sentences were read by Bishop Hopkins, and the prayer for the Church Militant by Bishop Brownell. The Rt. Rev. the Bishop of Kentucky read the address to the communicants. The elements were consecrated by Bishop Meade, and distributed by Bishops Brownell, Meade, and Wainwright, to a very large number of clergy and laity. The services were most solemn and impressive, which effect was in a great measure owing to the music, Dr. Hodges being at the organ.

New York.—The Annual Convention of the Diocese brought its labors to a close on Friday the 30th, at about 4 o'clock P. M., after a session of two days and a half. The proceedings throughout were marked by great smoothness and harmony, evincing a most auspicious and encouraging degree of good feeling on all sides. We may now confidently hope that the long troubles of the Diocese are fairly composed. The attendance is said to have been larger than at any former Convention; and the Lay Delegation was of a character not easy to be surpassed, presenting such an array of ability and of private worth engaged in the legislative counsels of the Church, as it is truly cheering and inspiring to contemplate. There was little of debate, and that little free from any infusion of bitterness. Speech-making there was really none. We could hardly have believed, beforehand, that so much work could be done with so few words.

Nineteen new parishes, reported by the Committee appointed on that business, were taken into union with the Convention. Among these we take special pleasure in naming St. Philip's church of New York, a congregation of colored people. The vote with which this parish was received yields an emphatic demonstration how the feeling of brotherhood is gaining ground and getting the better of those distinctions which, it seems to us, the Church cannot too soon ignore. The clerical vote was 139 to 15, and the lay vote, which was taken by parishes, 70 to 33. We hardly know whether our colored brethren or the Diocese is more to be congratulated on this result. If the triumph of genuine Christian principle have been long delayed, it has at length come with such a fulness of assent as more than pays for the waiting.

The address of the Rt. Rev. the Provisional Bishop, which was read on Thursday morning, showed a prodigious amount of work done by him. Owing to the peculiar circumstances in which the Diocese had stood for several years, he had wished to be in every part of it as soon as practicable; and he was thankful that he had been enabled to visit every parish, with the exception of three. The summary of his official labors, since his consecration, which was on the 10th of November last, is as follows: Persons confirmed, 2,700; ordained to the Deaconate, 12; advanced to the Priesthood, 6; churches consecrated, 10; cornerstones laid, 4; ministers instituted, 3; number of sermons and addresses delivered, 443.

The Bishop closed his address by referring to the case of the Rev. W. F. Walker, who, after a long and most laborious investigation, had been found guilty of grievous offenses, but whose sentence he was restrained from pronouncing by an injunction from a Judge of the Supreme Court of the State. Notice of this injunction had reached the Bishop only the night before, and named the 8th of October as the time when the case should be argued before the Judge.

On motion of the Rev. Charles Jones, seconded and amended by the Rev. Dr. Hawks, this part of the address was referred to a Committee of five, who after careful deliberation made a report upon the whole case. The report detailed the steps taken by Mr. Walker to arrest and embarrass the proceedings of the Ecclesiastical Court. That injunction after injunction had been obtained, the effect of which was greatly to augment the labor and cost of the trial. That the expenses already incurred, together with what would be necessary to meet the case of this last injunction, amounted to about $4,000. The Committee, however, thought it inexpedient to do anything that might bring about a collision between the civil and the ecclesiastical courts. On recommendation by the Committee, the following resolutions were passed:

"That the Treasurer of the Convention be authorized to borrow, on behalf of the Convention, such sum or sums as may be necessary to defray the expenses incurred in the proceedings against the Rev. W. F. Walker.

"That, in order to meet this large debt, the clergymen in charge of parishes be requested to obtain, either by special collections or in whatever way may seem best to them, so much as they can for this purpose.

"That the Provisional Bishop be authorized to employ counsel to obtain a dissolution of the injunction now pending.

"That the delegates to the General Convention be instructed to bring before that body some plan by which, for the future, the administration of Church discipline may be secured against any interference from the civil tribunals."

The Committee to whom that matter had been referred reported several strong resolutions, expressing the grateful sense of the Convention at being favored with the presence of the Rt. Rev. Dr. Spencer, late Bishop of Madras, and of several of our American Bishops, and specially inviting their attendance, seats being provided for them on the right and left of the Rt. Rev. President. Also, thanking Bishop Spencer for his sermon preached at the opening of the Convention, and requesting the same for publication. Also, taking occasion from the presence of Bishop Spencer, Archdeacon Sinclair, the Rev. Ernest Hawkins, D. D., and the Rev. Henry Caswall, delegates from the Venerable S. P. G., to record its grateful acknowledgment of the debt which this Diocese owes to that Society for the long continuance of its nursing care and protection in former days. Also, that this Convention views with the liveliest interest the interchange of kindly offices between the Church of England and the Church in the United States; and looks for the happiest results to the cause of Evangelical Truth and Apostolic Order, in proportion as the union between the several branches of the Reformed Catholic Church is made more real and effective.

The resolutions, of which the above is an abstract, were carried unanimously.

From the report of the Missionary Committee it appeared, that during the past year 4 new stations had been established, and 8 discontinued, 2, because self-supporting, and 6, because unpromising. Number of missionaries now in the field, 62. The Committee deplored the lukewarmness of the city churches in the cause of Diocesan Missions. For the first time, the Treasury was at a stand-still, there being a deficiency of $967.75. This circumstance called forth an eloquent appeal from the Rev. Dr. Potter, of Albany, who moved the immediate raising of a sum sufficient to meet this deficiency. In the course of a few minutes $850 were subscribed, and the whole was afterwards secured. On nomination, the Missionary Committee for the ensuing year was elected as follows: The Rev. Drs. S. R. Johnson and William Creighton, the Rev. Messrs. I. H. Tuttle, William Watson, and T. L. Franklin; Cyrus Curtis, C. N. S. Rowland, R. B. Minturn, Stephen Cambreling, and Washington Irving, Esqrs.

The Trustees of the Fund for Aged and Infirm Clergymen reported, that since the last Convention $3,633 had been received, which, together with the balance on hand last year, amounted to $5,982. Sum expended in relief, $2,248. An Act of incorporation was obtained at the last session of the Legislature.

The Special Committee appointed last year on the salary of the Provisional Bishop reported at length through their Chairman, Frederick DePeyster Esq., setting forth the resources of the Episcopal Fund, and the condition of the Episcopal Residence now occupied by the Bishop of the Diocese. The judgment of the Committee was drawn together in the following resolutions:

"That under the declaration of trust set forth in the report, the Provisional Bishop is entitled to occupy the Episcopal Residence, if so disposed, independent of his salary.

"That the surplus of the Episcopal Fund, after paying the charges and expenses, be applied to the payment of such salary.

"That if the sums contributed by the parishes of the Diocese be more than enough to complete the annual salary, the surplus be applied to the payment of the salary for the ensuing year."

As soon as the reading of the report was finished, the Rt. Rev. the Provisional Bishop rose, and, in a manner most creditable to him as a Christian and a gentleman, declared that it was against his judgment and his feelings to disturb Bishop Onderdonk in his residence. He would suffer any inconvenience, rather than such a thing should occur. The Convention must excuse him, but he never could consent to become the means, directly or indirectly, of depriving Bishop Onderdonk of that residence. The announcement was received with strong tokens of approval, and, had it been anywhere but in a consecrated place, would have been greeted with a tempest of applause. The Bishop then requested Dr. Creighton to take the chair during the discussion of the matter, and thereupon withdrew.

The resolutions were then discussed at some length. The great speech of the occasion was made by the Hon. Murray Hoffman: it was brief, clear, graceful, and all compact of ability and eloquence; and when his last words sank into the breasts of his hearers, the moistened eyes and quivering lips told us that the question was settled. A motion having been made to recommit the resolutions, with instructions to fix the salary of the Provisional Bishop, without any regard to his occupation of the Episcopal Mansion, this model layman went into an explanation respecting the deed of the house occupied by Bishop Onderdonk. It had been rumored that the Bishop intended to test, in a civil court, the legality of the sentence resting upon him, and to recover all that had been withheld from him since his suspension. He had now in his hands a document which authorized him to state, that the Bishop never would seek the acknowledgment of his rights in a civil court. Why, then, in such circumstances, and when the dove of peace was settling on their borders, should they attempt to disturb Bishop Onderdonk in his residence?

After some further discussion, Judge Oakley offered some suggestions of a truly honorable and generous character, which through the agency of Drs. Vinton and Hawks resulted in the following plan of settlement:

"That the salary of the Provisional Bishop be ——, and that a suitable residence be provided for him in addition thereto.

"That, in addition to the $2,500 heretofore voted to Bishop Onderdonk, a suitable residence be provided for *him* out of the income of the Episcopal Fund.

"That the Trustees of the Episcopal Residence be directed to confer with Bishop Onderdonk on the sale of the same, provided arrangements agreeable to him can be made; and that they are hereby requested and directed to make such sale.

"That, in case of such sale, the proceeds be added to the capital of the Episcopal Fund."

To avoid any looseness or discrepancy in a matter of such delicacy and importance, these resolutions were referred to a Special Committee, the final issue of whose deliberations was as follows:

1. *Resolved*, That when the Provisional Bishop shall be independent of all parochial charge, and can give his undivided attention to the duties of the Episcopate, his salary shall be six thousand dollars per annum, and in addition thereto a suitable Episcopal Residence: and in the meantime, so long as he shall be connected with Trinity church, New York, as one of the ministers thereof, the Treasurer of the Episcopal Fund is hereby directed to pay him three thousand dollars per annum out of the surplus income of the disposable fund. And in case such surplus should be inadequate, the parishes of the diocese be requested to contribute to supply such deficiency.

2. *Resolved*, That the subject of the sale of the Episcopal residence be referred to the Trustees of the Episcopal residence, and that said Trustees be a Committee to confer with Bishop Onderdonk in relation thereto, and to report to the next Convention as to the expediency of such sale, and the terms upon which the same can be made.

3. *Resolved*, That in case of such sale the Convention will provide from the income of the Episcopal Fund a proper residence for Bishop Onderdonk, in addition to the $2,500 heretofore allowed him.

These resolutions having been put to vote and carried, Mr. John Jay moved for the appointment of a Committee to inquire into and report to the next Convention whether any and what steps were expedient, in order to make a more liberal and permanent provision for the parochial clergy of the Diocese. This was carried unanimously, Mr. Jay being appointed Chairman of the Committee, with power to fill up the number.

On motion of the Rev. Dr. Potter, the Provisional Bishop was authorized to appoint a Committee, to consider the expediency of taking measures for increasing the Episcopal Fund to a more adequate sum, and to report thereupon to the next Convention. The Committee was announced as follows: The Rev. Dr. Potter, the Hon. John A. King, the Hon. Luther Bradish, the Hon. Murray Hoffman, and Robert B. Minturn Esq.

The Rev. Dr. Potter also moved resolutions of honor and respect to the memory of the late Chief-Justice Jones, for many years a most useful and valued member of the Convention. Of course, these were passed unanimously.

In the course of the session, several ballotings were had for the Standing Committee, and for Delegates to the General Convention. To the great regret of a very large number, the Rev. Dr. Seabury had declined to let his name be used for either of these offices. On the first ballot, the Rev. Drs. Berrian, McVickar, and Haight, the Hon. Murray Hoffman, G. C. VanWagenen and Floyd Smith Esqs., were elected to the Standing Committee: also, on the first ballot, the Rev. Drs. Creighton and Higbee, the Hon. Murray Hoffman, the Hon. John A. Dix, and N. S. Benton Esq., to the General Convention. On a second balloting, the Rev. Dr. Vinton was added to the Delegation. The other vacancies were finally filled up by the election of the Rev. Dr. Kip and G. M. Ogden Esq. to the Standing Committee; and of the Rev. Dr. Potter and the Hon. Luther Bradish to the General Convention. Of the Provisional Delegates, two only, the Rev. J. H. Price, D.D., and the Rev. Homer Wheaton, D.D., were elected, the election of the others being dispensed with.

It may be gathered from the above report, that in the proceedings of the Convention there was plenty of matter upon which to congratulate the Diocese, and to take comfort. The liberal consideration manifested towards the Rt. Rev. the Bishop of the Diocese speaks much for all the parties concerned, and shows that his blameless life, his inoffensive conduct, his inextinguishable devotion, and his long period of silent suffering are finding their way to the hearts of a humane and generous public.

Remains but to add that thanks were unanimously voted to the Rev. Dr. Haight and the Rev. Mr. Eigenbrodt, Secretary and Assistant-Secretary of the Convention; whereupon, the *Gloria in Excelsis* being sung, and prayers read, and the Benediction pronounced by Bishop Wainwright, the Convention adjourned *sine die*.

Massachusetts.—On Thursday the 29th inst., at the church of the Messiah, in Boston, the Bishop of the Diocese admitted the Rev. E. B. Palmer, of Bridgewater, Mass., to the Holy Order of Priesthood. Morning Prayer was read by the Rev. Dr. Wells, of St. Stephen's, Boston, and the Rev. President Smith of Ohio, preached. The candidate was presented by Dr. Smith, who, with the Rev. Messrs. Eaton, Randall, Fales, Wiltberger, Smithett and Irwin, of this Diocese, united with the Bishop in the imposition of hands.

Illinois.—The Committee charged with that portion of the Bishop's Address detailing his plan for the erection of a cathedral and episcopal residence, reported favorably, and were sustained by the Convention. We give the resolutions:—

Resolved, That this Convention cordially approve of the outlines of a religious establishment as set forth in the Bishop's Address, embracing a Bishop's church and residence, and regard it as peculiarly adapted to the permanent interests of the Diocese and the Church at large.

Resolved, That in the effort to accomplish this object, so essential to the best interests of the Church, so conducive to the efficiency of the Episcopal office, the comfort and dignity, not merely of the present incumbent, but his successors, our Bishop possesses the cordial sympathy and hearty confidence of this Diocese.

Resolved, That the longer delay of the Bishop in removing his habitation within the bounds of his jurisdiction, necessary to the continued effort for accomplishing his benevolent purposes, is approved and sanctioned by this Convention.

Ohio.—Since our last issue, an extract from the Bishop's Address has reached us. Owing to the repeated absences of the Bishop, the amount of duty reported is less than usual. Visitations 12. Confirmations, 122. Ordinations, Deacons, 5; Priests, 1. 6 clergymen have received letters to, and the same number have taken letters from, the Diocese.

St. Paul's Church, Brooklyn.—This church, which is situated in Carroll street near Henry, was established four years since to meet the wants of Churchmen in that part of the city. The church edifice is a neat one, of brick, in the old English style, and is capable of seating some 500 persons. The services are held on Sunday mornings at 10½, and evenings at 7½ o'clock—the afternoons from 2 until 4 o'clock being devoted to the religious instruction of the children of the parish, under the care of the rector, the Rev. I. P. Labagh.

THE COMMENCEMENT AT BURLINGTON.

The Fourth Annual Commencement of Burlington College took place on Thursday the 29th ult., being the Feast of St. Michael and All Angels, the Rt. Rev. the Bishop of New Jersey presiding. The weather was all that could be wished, and the attendance was great alike in quantity and in quality, consisting of Bishops, clergy, and a large number of distinguished laymen. The exercises were held in the General Study Room, which had a tasteful adorning for the purpose, the National Flag being in graceful festoons over and immediately in rear of the platform, and various other parts of the hall being furnished with suitable decorations. At about 11 o'clock the procession formed at the College Library, and moved from thence in order to the hall. The literary proceedings appear to have been marked by proper sobriety, decorum, and good taste, there being no such verdant and flashy showering of bouquets on the young speakers, as we lately had occasion to notice as occuring in this city and other places. Orations were pronounced in Greek, French, German, Spanish, Italian and English, and are said to have been of a stamp highly creditable both to the authors and to the Institution. The degree of B. A. was conferred on the following graduates: J. P. Brewer, G. J. Burton, J. C. Garthwaite, Jr., C. G. Hannah, John Lathrop, T. W. Ryall, and J. W. Webb, Jr. Also the degree of M. A. on G. W. Doane, M. D., the Rev. W. C. Doane, Mr. G. M. Miller, the Rev. John Trimble, the Rev. E. T. Wright, the Rev. A. Mackie, Dr. J. Da Costa, and Mr. J. L. Blake.

Just before the pronouncing of the Benediction, the Hon. John S. Littell presented to the Faculty and Trustees an elegant full-length portrait of Bishop Doane; accompanying the present with an address full of warm feeling and apt sentiment, and well becoming the audience and the occasion. The address is too lengthy for our space, which must be our excuse for omitting it. It was responded to with equal warmth and felicity by Mr. Hobart Chetwood in behalf of those to whom the present was made.

At 3 o'clock, the literary exercises being finished, the procession formed again and moved to the church, where, after appropriate religious services, the Rt. Rev. the President of the College delivered the following:

THE FOURTH BACCALAUREATE ADDRESS.

"He was a scholar, and a ripe, and good one."—I never heard or read these words, without a strong sensation of approval and delight. Next to the spiritual graces, on which heaven depends, and the domestic blessings, by which life seems cheated of the curse, to win what they describe, was my first thought for years. But that is personal and past; and now "the sere and yellow leaf," in which my life has fallen, finds its best compensation in the attempt to realize in others, what I might not be myself.

"He was a scholar, and a ripe and good one."—They are a part of that inimitable summing up of Cardinal Wolsey's character, which Shakespeare puts in the mouth of Griffith, gentleman usher to Queen Catharine. They suggest the theme of what I mean to say to-day: The Ripe Scholar; what it is; how it comes; what comes of it.

What it is, to be a ripe scholar, we shall readily perceive, if we pursue and trust the figure. We fail to get the use of language by our unwillingness to follow it. Who has not school-day memories of his father's orchard! How, when the flower-bud had opened, and the blossom set, and the small green bullet grown, and blushed, and mellowed in the sun, until all its juices were concocted into nectar, and all the air was fragrant with its smell, the full ripe apple fixed his truant eye, and melted in his eager mouth. It was the joy of moments; but the memory of years. What a contrast with the acrid hardness of the unripe fruit: and how unlike the tastelessness of the poor withered lingerer, upon the autumn boughs! In the fruit, alike, and in the scholar, time and the hour have done their work. It was a noble nature—it was subjected to all kindly influences—it was developed—it was matured—it mellowed—the rough in it was softened—the hard in it grew genial—the harsh was mild; the Virgilian epithet is *mitia* "mitia poma—" and the whole essence was subdued and sweetened till it melted in the mouth, or on the heart. A ripe scholar! What an aroma in the phrase! how it suggests the honeyed cluster! how it breathes of the rare ripe peach! and how its flavor lingers when all theirs is gone! and how it lives in the memory! and how, when it has delighted its own generation, it goes down to after ages to be the sandal-wood of immortality. The multitude of men confound the pedant with the scholar. As well expect a pear in a persimmon. The one rough, rugged, repulsive. The other sweet, liquid, luscious. There is a vulgar prejudice against much learning. Festus had a touch of it, when he charged madness, as its consequence, upon St. Paul. But your half-learned are in far more danger. The men of balanced minds, the men of equable discourse, the men whose faculties and functions are in tune, are they in in whom a full and accurate scholarship has set its harmonies. How the ripe scholarship of Shakespeare breathes through all the wondrous world of his creation! How it paints the pictured page of Spencer! And how it weaves its cloth of gold from Milton's magic web! And yet it is not magnitude so much as mastery of learning that makes the ripeness of the scholar. The ripe scholar is sure of what he has; sure that he has it; and sure that he can use it. And it grows by use; and as it grows is more available for use. The men that have most widely ruled in human hearts have oftentimes been such by their mere skilful use of but a stop or two in the great instrument of human speech: as Addison and Goldsmith, and our ripest, mellowest Irving, whose simple flute notes thrill the heart-strings through, and have made hearts and hearthstones vocal with delight which more ambitious strains could never find.

How does it come, then, this ripe scholarship? Not as a natural gift. Genius may. Eloquence may. The "vision and the faculty divine" of the true Poet may. A mechanical development or a great military may. But not ripe scholarship! There must be time—there must be opportunity found or made—there must be interest—there must be care—there must be culture—there must be thought—there must be study.

> "Exemplaria Græca
> Nocturna versate manu, versate diurna."

Above all and before all must be the love of it.—And the love of it will find or make the rest. But it must be young love, first love, heart love. It was the first spring shower that left the snow-wreath of the cherry bloom behind it on the trees; and the coy blush of the peach blossom was but started by the dalliance of the earliest zephyr. A cold and sullen spring is fatal to the fruit; and the mind that is not early wooed to the love of scholarship will find small favor with the Nine. And oh, what blessing in their early ardent love! What rescue from the slavery of sense! What reservation of the powers of mind for the best uses! What redemption of the time from loss, and waste, and worse! What communion with the wise and good of every age and every land! What high pursuits! What pure delights! What rich attainments! And what treasured recollections! Happiest of boys is he, who earliest yields himself to those serene attractions of the mind, and in the love of letters finds his earliest love; and happiest they, of parents, who are wise enough to know that far before all wealth, all station, all that men regard as getting forward in the world, is such a taste and its indulgence for their child.

And what comes of this ripe scholarship? In its possessor an intense delight that deepens every day. To him the world of language opens all its stores, with Californian prodigality. Not a dust that has not gold in it; and diamonds more than words. To him no language can be dead. He multiplies himself in them. In every new one that he masters, he is a man the more. And the more numerous the tributaries that he makes, all the more music to his ear, all the more magic to his heart, the native tongue in which his mother taught him to pray. The ripe scholar may not, by profession, be a teacher. And yet he teaches everywhere and every one, and no one dreams, the while, that he is teaching. They seem only thinking with him. He may not be an author; but his trifles will be treasures, and his letters such as might have dropped from Ciceros, or Evelyns or Arnolds. And as to what the world calls working men, and has relied on most implictly to do her work, and has not been disappointed in it; when the chiefest of them in their several departments and vocations have been summoned, how many of them betray the flavor of the ripest mellowest scholarship! A Wolfe and a Wellesley in arms; a Davy and a Humboldt in science; a Reynolds and an Alston in art; a Lyndhurst and a Coleridge at the bar; a Pitt and a Peel in the senate house: and not second to the very first of all of them, our Choate, our Everett, our Webster.

Beloved children, the hour that comes to every loving heart, has come at last to ours. Before its sands are all run out, a few brief words become our parting, and should crown our love. The sacred bond of teacher and pupil, which so long has held us, has been made more sacred by the Providential orderings which our relation has involved. It is as much my pleasure, as it is due to you to say, that never for one moment have you failed me, in all that loving fathers count upon from loving sons. Nor, in the contemplation of your progress in all liberal acts, and every manly virtue, has the first shadow of regret fallen upon my heart. These are strong words to say; but I have weighed them well, and here deliberately pronounce them in the face of God and man.

Beloved children, you have well and faithfully fulfilled the expectations of your Alma Mater. She sends you from her with a full and fervent blessing. Go to be comforts to your homes; the servants of your country; the benefactors of your kind. Be men. Be freemen. Be freemen of the union! If you fail here, you must disown her lineage—you must disavow her womb. To be a slave, to be a traitor, to be the agent or lover of disunion, you must forget that you were nurtured at her bosom, and deny that you were folded in her arms.

Beloved children you go out to-day from the serene and sacred shadow of the altar of the Cross. Go from it, in its confidence, and with its consecration. It is the single hope of sinners. It is the only stay of man. Bow your young hearts before it, as you stand on the threshold of a world which is to try your inmost souls. Plead for the sins and follies of your youth the pardon of its blood. Plead for the infirmity and inexperience of your youth, the succors of its grace. Then rise and go upon your way. Go to be conquerors of the world and of yourselves—the young men of the Cross of Jesus Christ.

After the address, the Holy Communion was administered; which done, the procession was re-formed to the Dining Hall of the College, where a bountiful provision was in readiness, to replenish the inner man. Brief speeches were here made by President King of Columbia College, Bishop Kemper, and others. It seems to have been on this occasion, and amidst these genial inspirations, that the Hon. John S. Littell, of Germantown, Penn., being greeted with a toast, rose, and, by way of response, delivered himself of the following brilliant and spirited performance:

Unexpectedly called on to respond to a toast,
I feel very much as if *I* were the roast;
And if it were not, sir, for the fate of the beef,
To be that prime dish would be quite a relief!
You seem very cool, there, all staring at me,
But no more than *I* and *you fortiter re!*
From my heart, sir, I wish *you* were here in my stead!
I feel very timid,—don't *I look very red?*
We *modest* young fellows,—(ah! smile while you may!)
With hearts in right places,—ever joyous and gay,—
We modest *young* fellows, unused to much speaking,
Would keep our firm seats, in despite of this squeaking;—
Would prefer sitting still, and enjoying our dinners,
Giving heed to the Bishop, and,—*the rest of the sinners!*
You invite me to dine, yet before I can taste,
You insist on my rising in very hot haste!
A capital *ruse!* a vast saving,—you "reckon",—
Of your great College dinner; your beef, and your bacon!
You don't care a rush how embarrass'd we are,
And have no more compunction than a .... or .....!
I will not make a speech!—That's emphatic and flat!
But will tell what I *saw*, *"for a' that an a' that"*.

'Twas the Fifteenth of September, year 'Fifty-three.
The breezes and sunbeams o'er flood and o'er lea,—
And the smile from yon Heaven was cheering and warm;
A day that was glorious after a storm!
I stood on the soil of my pride and my birth,
The noblest and dearest of all the green earth;
Where my fathers once dwelt, and in battle's red day
Drew the sword of the brave, in the cause of the free!
That soil was proud Jersey's, whether *new* called, or *old;*
Great hearts were around me, that ne'er can grow cold;
And the grasp of the hand, and the love-beaming smile,
Were the welcome, the cordial, and sun-light the while.
(Shall the pray'r not ascend, that these pathways of ours
May still ever thus blossom with affection's sweet flowers?
And that He, the Eternal, whom we, prostrate, revere,
May smile on *our* brotherhood lingering here?)
There were men there, true men, ever watchful; serene
As the face of fair nature, in vernal-robed sheen;
And gallant their bearing, each pulse beating high
For the *wrong'd* to wage battle,—aye, ready to die!

There were Chambers, and Browning, and Stratton the bold,
Statesman, Jurist, and Counsellor,—all sterling gold;—
And Wharton the gentle, the courteous, refined,
Consummate in council, and upright in mind.
And Carpenter, earnest, magnanimous, free,
Brave, gen'rous, and wise; none more sterling than he!

Always ready and foremost,—in zeal ne'er outdone,
Stood the herald of Peace, child of Jersey's lost son;
And the name that was lov'd, a Southard still bears,
While green is the laurel that around it appears!

And there by *his* side, in his priestly attire,
Firm, gentle, and strong, with a soul all on fire,
Was Stubbs, the great-hearted, in good work, none better,
Right onward, hard down, with his "Pastoral Letter"!

And Rankin, too, Rankin! what *rank-in* to place him
Need puzzle no one, 'tis so easy to trace him,
For there while he stood side by side with his peers,
Still constant, and thoughtful beyond his years,—
You loved him,—though poor in each modish art,
You knew that, in silence, he nursed a warm heart.

None warmer, or gentler, nor yet more refined,
Than Watson's, the zealous, th' assiduous and kind;
There, day after day, 'til the ordeal was pass'd,
He stood by his Father, and left him the last!

And Brown, too, pure heart! ever hopeful and wise,
As I speak thy high praise, let the plaudit arise!
For unswerving alike, both in love and in trust,
The decree *you foretold* has been glorious and just!

And Ogilby, Coleman, Smith, Ford, and Mahan!
Let the trump peal its blast in fond praise of each man,
Of Ogilby's puns, and of Coleman's wise saws,
Of Smith's strenuous speech, of Ford's quiet applause.
And sure to be there, amid sorrows and joys,—
God bless him, forever,—Mahan *for the Boys!*

And last, though not least,—to bring up the line,
Were *more* right noble spirits,—all compeers of mine.
There was Morton, the ardent, in love without span,
With his heart overflowing,—the first style of man;
Chivalrous, and earnest, as firm as pure steel,
Embodying *all* that the generous feel!

There was Aertsen, and Condit, and Doctor Littell,
(All true as the needle) the pæan to swell;
And Stirling was there; and—*that Captain of ours*,
Intrepid and keen,—and as true as the hours!
All hail to the Navy! and God bless her tars,
With veteran Engle, her stripes and her stars!

Aye! these are the Men as they stood on that day!
I saw them! I *loved* them! and will go on my way,
For the time that shall yet be allotted me here,
More hopeful, more trustful:—FOR ALL WERE SINCERE!
They stood 'round *your* Father,—*my* Father, and *theirs*,—
And *compass'd him close*, with *their hearts* and *their prayers!*
While the feelings that kindled, as about him they press'd,
Left their thoughts, and their joyfulness, all unexpress'd!
But they hailed him, with pride, when their utterance burst,
New Jersey's great Son,—of Prelates the First!

A meeting of the Alumni of Burlington College, was held on Thursday, Sept. 29th, the day of the Annual Commencement, twenty-one of the thirty members of the association were present.

The Rev. William C. Doane was called to the chair, and Mr. C. Willing Littell was chosen secretary. A committee of four, consisting of one member from each class, to which the chairman was, on motion, added, was appointed to frame a constitution, to be presented to the Alumni at their next celebration, and to adopt other measures requisite for the foundation and permanent organization of a House of Convocation. George M. Miller, A. M., was unanimously elected Orator for the ensuing year; Hobart Chetwood, A.B., substitute. The Rev. W. C. Doane, A.M., Poet; William T. Johnston, A.B., substitute.

CLERICAL CHANGES.

The present address of the Rev. Chas. H. Gardiner is No. 64 West Thirty-second street, New York; and not Chicago, Ill., as heretofore.

The Rev. L. P. Clover, having accepted a call to the rectorship of St. John's church, Johnstown, Fulton county, New York, requests that letters and papers for him be directed accordingly.

NOTICES.

The Bishop of New Jersey will officiate, if it please God, in St. Paul's church, Hoboken, next Sunday morning.

On Sunday morning a collection will be made in Trinity church, for the benefit of "The New York Bible and Common Prayer Book Society." The liberality of the friends of the Church is earnestly solicited on the occasion, to enable the Society to increase and extend their gratuitous distributions to all who need the word of life, and its most important and interesting commentary, by its consoling influence in all stages of life, and comforts on the verge of departure for the life to come.

Associate Alumni of the General Theological Seminary.—The Triennial Sermon before the Associate Alumni will be preached by the Rt. Rev. George W. Doane, D.D., Bishop of the Diocese of New Jersey, in St. Bartholomew's church, on Thursday, the 13th inst., at 7½ o'clock, P. M. The Associates are requested to meet at 6½ o'clock.
A. Bloomer Hart, Sec'y.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (11th inst.) at 7½ o'clock P.M.
Oct. 8, 1853. Thomas P. Cummings, Rec. Sec'y.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

The Right Rev. Bishop Smith of Kentucky will preach in St. John the Evangelist's church next Sunday evening, Oct. 9th, at half past 7 o'clock.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of a valuable package of clothing for "necessitous Candidates for Orders" from the Ladies of St. Paul's church, Whitehall, N. Y.; and also $3 from the same parish, thro' the Rev. Charles E. Phelps, rector. Also, $20 from N. J. C., one-half for Nashota Mission, the other for the building fund.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, Sept. 26, 1853.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Lukes, Somers, $2 76, St. James, North Salem, Rev. John Wells Moore $2 40; Christ, Poughkeepsie, Rev. A. D. Traver $3 50; Trinity, Lansingburgh, Rev. Alvi T. Twing $5; St. Johns, Ogdensburgh, Rev. Hewlet R. Peters $3 50; St. James, Hyde Park, Rev. Reuben Sherwood, D.D. $10; St. Johns, Islip, L. I., Rev. Henry M. Davis, $1 88; St. Peters, Hobart, Rev. Wm. A. Curtiss $2 75; ch. of the Holy Cross, Troy, Rev. J. Ireland Tucker $5; St. Mary's, Castleton, L. I., Rev. S. P. Parker, $5; Wm. H. Priest, sub. $2; John Edward Green, sub. $1. Total $44 79.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Sept. 27, 1853. 20 John street.

The undersigned gratefully acknowledges the receipt of the following sums towards paying the debt due on St. Stehen's church, Mullica Hill, New Jersey:

W. Wright $20; S. Cambreling $5; cash $1; J. H. Swift $5; a friend to the church $5; A. J. $2; J. C. $5; C. D. B. $1; Cyrus Curtis $5; J. C. Jackson $5; cash $1; cash $1; cash $2; cash $5; cash $2; D. H. Arnold $3; Jas. Warren $5; cash $2; cash $3; cash $2; cash $2; cash $1; W. L. P. $1; cash $1; J. T. A. $1; C. W. C. $1; cash $1; W. H. A. $10; J. H. E. $3; H. G. Darcey $5; cash $2; cash $2; cash $2; W. B. M. $2; cash $1; cash $1; Cortlandt Parker $5; J. A. E. $5; cash $2; cash $2; cash $1; cash $3; J. J. B. $1; cash $3; cash $5; cash $3; P. D. C. $3; cash $2; B. T. Nichols $5; Mrs. S. A. Breintnall $5; P. D. $2; H. C. P. $2; Rev. Francis Vinton D.D. $5; R. S. $1; W. A. D. $2; E. P. B. $2; W. C. $1; F. W. W. $5.

There is still a debt on the church of $400 or $500. I trust the friends of the Episcopal Church will enable us to settle it, as our parish is but feeble and are doing what they can to keep up the services of our Church.
WM. S. MALLET, Warden.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Elias G. Drake, Esq. to constitute him a life member $25; St. Marys, Castleton, S. I., Rev. S. P. Parker $32 82; St. Paul's, Glen Cove, Rev. Thomas Mallaby $5 03; St. Peter's, Hobart, Rev. Wm. A. Curtiss, $3; St. Thomas, Amenia, Rev. Homer Wheaton, $2 25; St. Johns, Islip, L. I., Rev. Henry M. Davis, $2 12; Caroline, Setauket, L. I., Rev. Frederick M. Noll $2; St. James, Hyde Park, Rev. Reuben Sherwood, D.D. $10; Trinity, Plattsburgh, Rev. Joseph H. Coit, $5; St. Johns, Ogdensburgh, Rev. Hewlet R. Peters, $3 50; Trinity, Lansingburgh, Rev. Alvi T. Twine, $5; "A Friend," don. $5; Wm. H. Priest, sub. $4; A. Gorham, sub. $2. Total $106 72.

Donations and subscriptions thankfully received by
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Yonkers, Oct. 8, 1853. [4t$] G. W. FRANCIS, A.M.

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oct1-6t Rev. S. S. STOCKING, Rector.

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ST. ANNA'S HALL, NORTH ORANGE, N. J.—The THIRD TERM of this Institution will commence on the First Monday in November and continue twenty-two weeks. As a family boarding school for Young Ladies, it is designed to give the most thorough and complete scientific, ornamental, and Christian education. J. D. BERRY, Rector.

REFERENCES BY PERMISSION.

Rt. Rev. G. W. Doane, D.D., LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. H. J. Morton, D.D., Phila., Penn.; Rev. J. L. Watson, D. D., Newark, N. J.; Rev. Messrs. Adams, Stocking, and Williams, Orange, N. J.; Hon. O. S. Seymour, M. C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank; and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.

New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics' Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. o1-4t

TEACHER.—A Graduate, who has been teaching in a Church school, and can give the best of reference, wishes a situation, in this city (part of the day preferred). An interview may be had at the U. S. School Agency, 293 Broadway, on Saturdays, between the hours of 10 and 12. sept24-3t$

A YOUNG ENGLISH LADY of considerable experience in Tuition, wishes to engage as resident Governess in a private family. Her course of instruction comprises English, French, and Vocal and Instrumental Music. For particulars, please refer to Messrs. Stanford and Swords, 137 Broadway, N.Y. sept24-3t$

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24-tf

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high-lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.

All orders accompanied with the cash promptly attended to.

Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.

Terms cash, and only cash. No variation in prices. s24-3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17-1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.

It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.

Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston: Hon. E. S. Rand, Newburyport: Hon. E. A. Newton, Pittsfield: S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf

*Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.

References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
between Warren and Chambers streets.
sept10-tf

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.

Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.

He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9-tf

POETRY.

She, of whose soul, if we may say, 'twas gold,
Her body was th' electrum, and did hold
Many degrees of that: we understood
Her by her sight; her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one might almost say her body thought;—
She, she, thus richly, largely hous'd, is gone;
And chides us slow-pac'd snails who crawl upon
Our prison's prison, earth, nor think us well
Longer than whilst we bear our brittle shell.

—Donne.

SELECTIONS.

THE CHINESE REVOLUTION.

[concluded.]

We have now to deal with an important incident in the rebellion which requires more light than any we yet possess to make it altogether free from doubt, and to allow us to receive it implicitly as an integral portion of our singular history. About this time, say MM. Callery and Yvan (the authors of the volume which forms the subject of this notice)—that is to say towards the middle of 1851—there appeared upon the stage a competitor for the Imperial throne put forth by the rebel troops. Supreme honors were paid to a Chinese by the revolutionary party, who committed the heinous and unpardonable offense of decking their hero in the Imperial canary-colored robe. Contrary to Tartar usages (proceed our historians) they published the portrait of their Sovereign, and circulated it by thousands throughout the Chinese provinces. A copy of this portrait is placed at the beginning of *L'Insurrection en Chine*, and MM. Callery and Yvan congratulate themselves upon their good fortune in being able to offer to the European public a faithful representation of the headdress and restored costume of the ancient times of Ming.

According to these writers, the pretender Tien-te had been purposely kept in the background during a whole twelvemonth, his partisans having contented themselves with originating a report that a descendant of Ming was actually in existence. At this period of the movement, however, they publicly proclaimed the fact, although the sublime personage himself could not even yet be presented freely to the populace. It was essential that the new Emperor should continue in his mysterious retirement, and show himself only at rare intervals to his devoted adherents. Throughout the narrative Tien-te occasionally appears, and we never look upon the sacred representative of majesty but to admire with awe. He is described as possessing a rare political sagacity, an incontestable superiority of mind, and, above all, that active and energetic spirit so peculiar to men reared in the shade of secret associations. When Tien-te, on one occasion, received envoys from the Governor of Kouang-si, his language was dignified, his air serene, his demeanor affable and kind. The account of this interview was published officially, we are told, by the Chinese Government, and a translation of the *procesverbal* is given under the hands of MM. Callery and Yvan. In one chapter of the history we learn that the insurgent provinces circulate money stamped with the name of the pretender, an act which renders all engaged in it liable to the punishment of death. In another we are informed that on a certain day of a certain month Tien-te and his Court established themselves in the city of Hinggan, north of Kouang-si, and that from this place the sagacious chief, still maintaining his lofty reserve, directed the different movements of his army, while he himself carefully avoided taking any personal part in the actions. So closely is the cause of the insurgents bound up with the safety of Tien-te, and so impressed is that distinguished personage with the fact, that we are informed he never exposes himself to danger. After every engagement, the Kings, his future vassals, dispatch their officers to him, and from them the descendant and representative of the Mings receives a faithful account of the momentous events that have taken place.

The account given of Tien-te is so detailed that it is difficult to believe it an invention of the writers, unless, indeed, we are to suppose the rest of the volume a fable; and against this conclusion the book itself furnishes satisfactory internal evidence, even if the characters of the authors themselves were not sufficiently respectable to protect them from such a charge. Dr. Yvan acted formerly as physician to the French Embassy in China, and M. Callery, the author of a Chinese dictionary, and of other Chinese works, was interpreter to the Embassy at the same time, having previously lived in China as a missionary. Both are well known and respected in France. It is not easy to account such men capable of inventing this episode of Tien-te, or likely to be altogether misled upon the subject; but since perusing their work, we have been startled to find it deliberately stated, and upon good authority, in the North China *Herald* of May 28th last, that "the existence of any such person or title as Tien-te was distinctly ignored by the Northern Prince, the highest chief seen, who said it was a phrase of 'outside people;' and nothing was heard of the re-establishment of the Ming dynasty." In our own impression of August 9, we published a description of Sir G. Bonham's mission to Nankin, forwarded to us from the spot by an eye-witness, and in that report the writer, who had come in contact with the rebels, distinctly states that "it was said for some time that a descendant of the Ming dynasty (the last Chinese one) was at the head of the movement; but on our asking them if this were so, they said not, and seemed indifferent to the influence they would lose by the denial—for the idea was not without its weight among the Chinese." With these two statements before us, we are bound to hesitate before accepting the interesting history of Tien-te as authentic, or regarding him as the keystone of the mighty movement that has all but wrested dominion from the enfeebled hands of its present possessors. One solution of the contradictory accounts remains, and it may help the reader's judgment in the matter, as it has certainly influenced our own.

We have seen above that Tien-te is described as receiving at Hinggan, in solemn state from "the Kings" his future vassals, whatever accounts they have to render of the progress of the revolution and of their own successes in the field. These "Kings" constitute a very important part of the revolutionary *dramatis personæ*. Whether Tien-te be or be not the head of the movement, it is now apparent that, should the revolution prove triumphant, China will in all probability be, like North America, cut up into States, and unlike North America, be divided among the successful generals of the revolution—whether in federal union or not has yet to be seen. The generals or "Kings" upon upon whom the immediate conduct of the war has devolved, and who are destined to share in the spoil in the event of its being won, are named in MM. Callery and Yvan's volume, and their various characters given. They are five in number. The first is already familiar to the readers of the intelligence brought by the last two mails, and would appear, from all accounts, to be at least the visible head of the revolutionary forces. He calls himself Houng-sieon-tsiuen, but he is also styled Tai-ping-wang, or the "Great King Pacificator." He is described as a tall, sunburnt man, of an eager and resolute aspect. He is about forty years of age, and his hair and beard are already gray. He is said to be eminently courageous. Although his accent betrays a provincial origin, nobody is aware of his real name, and the district in which he was born is unknown. The reader of the last most interesting dispatches from the seat of war cannot have forgotten the lofty and blasphemous pretensions put forth by this "Great Pacificator," whose unbounded ambition is revealed in his daring assumption of divinity, and whose self-indulgence is sufficiently indicated in the nature of the suite by which he is attended, and in the terrible decrees he has issued against all who dare even glance at the inhabitants of his harem. It is in the name of Tai-ping-wang that the war is now carried on. He is "the Celestial King," "our Royal Master." He is something more. He is the younger brother of Jesus, and in 1837 was taken up to Heaven, where he was instructed by his Heavenly Father—from whom he received books and doctrines—in all celestial matters. His celestial mother and the heavenly sister, his wife, are described in the published pamphlets of the revolutionary army, and the work committed by God to his hands is given in detail. Sober Christians will do well to hush their notes of triumph in the presence of the audacious Tai-ping-wang.

Hiang-tsiou-tsing, or Toung-wang, which signifies "King of the East," is about thirty-five years of age; he is small, slender, and marked with the small pox, his upper lip bristling with a thinly sprinkled moustache. He speaks with extreme fluency, is easily accessible, but the place of his birth is equally a mystery to his followers. All that is known of him is that he is married to the elder sister of the Great King Pacificator.

Siao-tcha-kouei, or Si-wang, the "King of the West," is the Achilles of this constellation of Royalty. In every engagement he exposes himself fearlessly, fighting always in front and directing the troops with a precision denoting some military attainment. He is a graceful figure, and his countenance beams with intelligence: his complexion has a strong yellow tinge, and his lengthened face has nothing of the Mongol type except the spread of the nostrils and the slant of the eyes. He has no moustaches. The King of the West, one of the most highly-gifted of these brothers in arms, is only 30 years of age, and, according to report, has also married a sister of the Great King Pacificator.

Foung-hien-san, or Nan-wang, "King of the South," is a scholar of the province of Canton. He has passed public examinations and graduated. He is 32 years old and a favorite of his fellow-students, who ascribe to him superior talents. He, too, wears no moustache, and his features have still a juvenile look. In the midst of his active soldier's life, he finds time for retirement and for the pursuit of his literary studies.

Wei-tching, or Pe-wang, the "King of the North," is the Ajax of the insurrectionary army. He is exceedingly tall, has the dingy hue of a Malay, and his dark moustache is hardly to be distinguished from his deep brown skin. He is only 25 years old, and is a native of Kouang-si. His physical power and singular intrepidity have gained for him a prominent position in the insurrection. It was with this northern Prince that Mr. Interpreter Meadows—to whom the English public are indebted for the singular records that have been already communicated in these columns—had a striking interview at Nankin on the 27th of April last. From the conversation that took place on that occasion, it is evident that Pe-wang has been with the Missionaries, but his views, like those of the rest of his associates, are distorted and confused. He was eager to learn from his visitor if the English knew the Ten Commandments, and when Mr. Meadows immediately repeated the first, he laid his hands on the interpreter's shoulders in a friendly manner, and exclaimed, "The same as ourselves, the same as ourselves!" "He recurred again and again," writes Mr. Meadows, "with an appearance of much gratitude, to the circumstance that he and his companions in arms had enjoyed the special aid and protection of God, without which they could never have been able to do what they had done against superior numbers and resources; and, alluding to our declaration of neutrality and non-resistance to the Mantchoos, said, with a quiet air of thorough conviction, 'It would be wrong for you to help them; and, what is more, it would be of no use. Our Heavenly Father helps us, and no one can fight with Him.'" Whatever satisfaction we derive from all this information becomes sensibly diminished when we hear, also, from Mr. Meadows, that the Northern King is of the fixed opinion that Tai-ping-wang is the "True Lord," and that the "True Lord" is "Lord of the Whole World," as well as of China; that he is "The Second Son of God, and all people in the whole world must obey and follow him."

Under these five Kings the entire insurgent forces act in concert, and by them the war has been carried on from its breaking out until the present moment. Now, it is just possible that either Tien-te is wholly a fiction, invented by the Kings for the sake of the mystery, and for the influence which always attaches to a hidden power, and now discarded as having served its purpose, or that he is really a true Ming, and is dead, or no longer required to help the ambition of the subordinate leaders. Upon either supposition we may account for the discrepancy between the circumstantial narrative of the French authorities and the news brought home by the last dispatches; and one of the two conjectures will no doubt be found to contain some explanation of the difficulty. The account briefly given of the matter by Mr. Meadows, in a letter to Consul Alcock, dated the 26th of March, 1853, would hardly seem to be based upon correct information. "The person," says Mr. Meadows, "of whom we have heard as claiming the Imperial throne under the title of Tien-te, died some time back. His surname was Choo, that of the Mings, the last Chinese dynasty, of whom he declared himself a descendant. His son, a youth of two or three and twenty, is now the acknowledged head of the insurrectionary movement, claiming the throne under the title of Tai-ping." Tien-te was certainly not old enough in 1851 to leave a son of 23 two years afterwards, and we find it nowhere hinted that the offspring of the Pretender is the redoubtable and celestial King Pacificator himself. Let it suffice that Tien-te, in one form or another, has unquestionably existed as a power. If he be now given up it is because there is some good political ground for parting with his company; and it is certain that so long as he lasted, his name, as the Frenchmen have it, was the expression of progress.

By the middle of May, 1851, the revolution had assumed the shape of civil war. The rising was becoming general. Wherever the insurgents appeared, hundreds flocked to their standard by common consent, and the armed invaders seemed not more eager to conquer than the inhabitants of the towns they approached were desirous to throw off the foreign Mantchoo yoke. Agitation at Pekin was manifest, and even the Chinese merchants at Canton shook their doomed tails in despair. These compared the insurrection of Kouang-si to the irruption of the Yellow Sea, and a figure of speech denoting more terrible and overwhelming calamity the Chinese imagination has no power to utter. His Celestial Majesty took the usual step in such extremities. He dispatched new commissioners to the seat of war. This time the Prime Minister, Sai-chang-ha, was sent to Kouei-lin, the capital of Kouang-si, and that he might have no excuse for failure, two experienced Mantchoos were ordered to bear him company. Canton was laid under contribution. An immense sum passed from peaceful mercantile pockets into the purses of the mandarins, the city itself was placed in a state of defense, and troops were levied there for the purpose of disputing the advance of the insurgents.

It was at this period that the first report of the introduction of a religious element into the political movement took all men by surprise. Up to this moment everybody had been given to understand that a descendant of Ming, in the name and on behalf of his fellow-countrymen, had taken up arms against the Mantchoo usurpers, with the full determination of carrying on a war of utter extermination; but now it was for the first time loudly proclaimed that the hero labored no less in the interests of God than those of suffering humanity. From the language employed, it was clear that Christian missionaries had already taken part in the broil; but whether French or English, Roman Catholic or Protestant, it was not so easy to determine. One astounding fact, at least, could not be denied,—the progress of the revolutionary army was marked by the overthrow of pagodas and the destruction of idols. This in itself was a feature too striking and unexpected not to create a profound impression on every mind. A vast stride had been made when tails were flung to the winds, and rebellious hair sprouted forth at its own good pleasure. But what was the clipping of mortal tails to the breaking up of divine emblems? If there had been a possibility of reconciliation before, there could be no hope of it now. We have seen in the most recent accounts from China that rebel hatred has not satisfied itself with even the wholesale annihilation of the Tartar gods. This negative act has been succeeded by a plain affirmative declaration. The insurgents have not only ceased to be Buddhists, but they have become avowed believers in Christ. The belief is sadly mixed up with blasphemy and sacrilegious invention, but, palpable as the mixture is, it would be idle to blind ourselves to the fact that, should the rebels suffer eventual defeat, upon the heads of Christians, of every kind, will inevitably fall no small portion of celestial anger. Commerce has much to expect from the successful issue of the rebellion; but Christianity in China has everything now to dread from the victory of the Imperial forces. When missionaries first stirred in the quarrel, as they undoubtedly have, they compromised the religion they profess, and future toleration of their creeds depends entirely upon the result of the present conflict. So far is the western world deeply interested in the gigantic quarrel. If the "patriots" prove victorious, Christianity will, in all probability, flourish in China, and, in course of time, must be divested of the too palpable adulterations of paganism; if they are beaten, a heavier hand will, for years to come, rest upon missionaries and their faith than any they have hitherto felt.

Before the year 1851 closed, singular triumphs had rewarded the exertions of the rebels. No doubt could be entertained of the fact, for even the Pekin *Moniteur* had ceased to register the number of the Imperial victories. So much, indeed, had been won by the insurgent chiefs that they could now afford to publish charts, in which were marked the provinces they occupied and the cities they had seized. On the 29th of September one of the bloodiest encounters of the war took place in the district of Yung-gan. The insurgents remained masters of the field, and followed up their advantage by adding three important towns to their already numerous acquisitions. The magistrates of these towns were summoned to acknowledge the sovereignty of Tien-te, and all who refused were either cruelly mutilated or killed on the spot. Many suffered death rather than betray their allegiance; but the inhabitants themselves, according to the principle laid down by the rebel chiefs, were uninjured both in property and person. Seu, the Viceroy of the two Kouangs, of whose admirable prudence mention has already been made, disgusted with the success of the rebels, once more craved leave to withdraw to Canton, and invented a lie in order to accomplish his object. But he was not allowed to budge. Other mandarins, and among them Sai-chang-ha, the Prime Minister, were degraded—some for having been suddenly taken ill upon the eve of an engagement, others for downright disobedience. The Celestial Emperor, it should be known, seldom punishes his generals for anything but disobedience. He bids them win a battle; they don't, and for that criminal act of non-compliance with orders they lose their buttons.

The progress of the insurgent army would seem to have been marked by one invariable course of procedure. They have attacked and made themselves masters of many cities and towns, but have abandoned their possessions almost as soon as won, not caring to hold them an hour after they levied a contribution sufficiently large to supply the troops with provisions and pay. They press resolutely forward, seizing to-day some new point of advantage, which they will abandon altogether to-morrow. Their intent, unquestionably, is to fight their way direct to the Imperial capital. In a country centralized like that of China a conqueror may be owner of everything but Pekin, yet, wanting that, is absolutely master of nothing. The day that shall see the rebels triumphant at the capital will find them also rulers of the empire. Their true policy, therefore, is to hew their way through every town that opposes their advance, but to leave every conquest behind until the greatest and crowning victory is achieved.

Various methods of cutting short the civil war were tried by the Celestials, but in vain. The Emperor himself, it would appear, occupied his supreme intelligence in the composition of an epic poem, intended to counteract the enemy's warlike proclamations. But, if we are to believe the critics, when the Imperial minstrel was singing the praises of Tartar heroes he was also pilfering by wholesale from the Homers and Ariostos of his disturbed and much distracted empire. The mandarins helped their master's cause by circulating pamphlets full of the most monstrous perversions of fact, by applying the screw again and again to the merchant city of Canton, and by fearful executions as often as a sufficient number of prisoners could be collected to present a memorable example and a bloody sacrifice to the Imperial vengeance. But in spite of poems, pamphlets and general slaughter, the rebels stood their ground. Before long the whole of Kouang-si was in their hands, with the exception of the capital city. It was after one of the latest conquests in Kouang-si—viz. at Yung-gan-Tcheou—that an important proclamation was issued by the insurgents—one, indeed, that throws more light upon the intentions of the rebel chiefs than any that preceded it. As a specimen of State craft, also, it is unequalled by any former production put forward by the same hands:

"Know, people!" said the clever manifesto, "that China belongs to the descendants of the ancient dynasty. Students, farmers, artisans, and merchants, do not be alarmed, but continue peacefully at your several callings. The fortunes of your dynasty of Han are about to flourish once more, and the foreign dynasty of Mantchoos is on the eve of expiring. The decree is from Heaven and admits of no mistake. Division succeeds to a long union. In order that when publishing the laws all things may be safely re-established, our Sovereigns have manifested their benevolence, and, before prostrating themselves in presence of the Supreme Being, have always administered to the necessities of the unfortunate. After having learned to know God, they have striven to save the people from calamity; they have sustained the weak, resisted the powerful, and preserved the villages from robbers and brigands. . . . . When our Princes, by the grace of God, entered into Yung-gan, they scattered their benevolence on every side, and, regarding the people as their children, enjoined the army to abstain from slaughter, and to take nothing without leave. They are as just and impartial as the balance; but if obedience is denied, they who disobey will be handed over to the officers of the army. Our Princes invite the inhabitants of every district to surrender, in order that they may merit the reward which will be accorded to their own voluntary submission. They wait now to be rejoined by the chiefs of other provinces, in order to unite their forces for an attack upon the Capital of Pekin, which being secured, the Princes will proceed to the division of the Empire."

Three points are worthy of note in this production. The future division of the spoil among the insurgent chiefs, is announced without disguise, the ultimate intentions with respect to Pekin are clearly made known, and the Christian element is as plainly and unmistakably revealed.

"The authors of the proclamation of Yung-gan," write Messrs. Callery et Yvan, "speak of *decrees of Heaven. They have prostrated themselves before the Supreme Being after having learned to adore God. They have striven to save the people from calamity.* These are formulæ unknown to Chinese idolaters, and foreign to the language of Roman Catholics. To Protestantism alone belongs the honor of having them introduced into China; and their appearance in the proclamation argues strongly for the truth of the widely-circulated rumor, that in the heart of the insurgent army a native Protestant occupies an important post, and exercises great authority. This Protestant, according to general report, is a friend and disciple of Gutzlaff."

An Imperial force of 13,000 men was now despatched to Kouang-si to make mincemeat of the rebels, and to break up the conspiracy forever. But the attempt, as usual, failed. Half the army was slain, and the other half prudently went over to the enemy. Seu, the discreet Governor-General of the two Kouangs, always shut up behind the thick walls of Kao-tcheou, and never disheartened so long as his own person was secure, swore by his slender moustache, that he would be revenged for this last audacious act of the insurgents, and proceeded at once to make good his terrible oath. He had recourse to stratagem. By his orders 4,000 buffaloes were got together, and twice as many torches attached to their long horns. The herd was placed under the charge of 4,000 soldiers, and the expedition, prepared with the utmost secrecy, set out one night in the direction of the rebel camp. According to the plan laid down, every buffalo, transformed for the occasion into a fiery chariot, was to make frightful ravages wherever it appeared, to kill every man within reach, and to set fire to the camp. The horned battalions advanced without obstacle; the insurgents, apprised of their intended visitors, allowing them quietly to defile. But the Imperials were not vouchsafed so honorable a reception. By favor of the illumination they had themselves provided, their movements were well noted long before they reached the camp. When they reached it the old scenes of carnage were played over again. Almost every soul was slain, as every buffalo had been captured. Not the least singular part of the story is, that notwithstanding the double loss of men and beasts, the stratagem was regarded as a splendid stroke of military genius, and worthy of a nobler fate. There exists in China a wonderful treatise on the art of war, in 24 volumes, and the sagacious Seu had found, no doubt, time to study it in his well fortified citadel. This unequalled work is forbidden to all civil mandarins below the third degree, and to all military mandarins below the fourth. To civilians generally, it is a sealed book. No library may possess more than one copy at a time, and the name of all purchasers must be strictly registered.

After these events, a new blow was given to the Imperial cause in the Isle of Hainan. This isle, situated south of the Province of Canton, is almost as important as that of Formosa. All tropical fruits grow there in great abundance, and are exported in large quantities to the chief cities of the Empire. The Chinese have possessed Hainan for ages, but have never been able completely to subdue the indigenous race who inhabit the mountainous districts in the centre of the Island. The first conspirators in Kouang-si allied themselves, as we have seen, with the mountain race of the Maio-tze. A similar understanding was arrived at with the hardy agriculturists of Hainan. The insurgents, assured of friendly assistance, attacked and possessed themselves of Kiang-tchou, the chief city of the island, and then took every town of any importance. It was evident from the attack upon Hainan that the rebels had an eye to active operations in Kouang-Toung, on the southern coast, and in Fokien on the eastern.

To the north-east of Kouang-si, and still on the road to Nankin, the old capital of the Empire, and to Pekin, the chief city of the Mantchoos, lie the provinces of Hou-nan and Hou-pe. To advance into these provinces from the original seat of the insurrection was to proclaim the ultimate designs of the rebellious movement beyond all doubt; and the word to go forward was given. Hitherto, the Imperial Government had made light of its reverses, and had concealed, as much as possible, the critical nature of its situation; but when the news reached Pekin that Hou-nan and Hou-pe had been induced to participate in the revolt, a cry of alarm and indignation was raised that resounded through the Empire. Nor was it uttered without cause. Hou-pe is one of the poorest provinces in the Empire; it is mountainous and the climate is cold. Famine frequently visits the inhabitants, and the misery of the people, formed, as before, only too ready an instrument in the hands of the sworn enemies to the Mantchoo race. The rebels in Hou-pe rose from the soul of the province, and were not transplanted to it. The leaders of the men were independent chiefs, and had only to present themselves to the Imperial troops in order to secure countless additions to their standard. The worst sign—that of disaffection in the Royal army—became fearfully apparent as time rolled on. Six thousand men, commanded by a faithful officer of the Celestial Monarch, entered Hou-pe, and passed directly over to the rebels, with arms and baggage. So infectious was the example, that voluntary levies, of every kind, were interdicted by the Governor of the two Kouangs. All the voluntary corps seemed to oppose the enemy with the simple object of finding a ready means of deserting to them. Well might there be lamentation and wailing in Pekin. Three chief cities, in the provinces above named, soon fell into the hands of the insurgents, and with them a considerable amount of booty. The victors seized the public treasures and the supplies destined for the imperial troops; but, according to their sacred rule, spared the inhabitants and respected private property.

The flame, now well kindled, confined itself to no one district of the Empire. In June, 1852, there was conflagration in Formosa. The isle of Formosa is situated southeast of Fokien. It is the finest of the Chinese possessions, distinct from the continent; but it has always served as a focus of revolt. Conquered with difficulty in the first instance it has never quietly and thoroughly submitted to the authority of the mandarins. Formosa has long been cultivated by the Chinese, especially by the Fokienese, who have lined the coasts with magnificent sugar plantations. But the interior of the country is inhabited, like the mountains of Hainan, by an indomitable race, who to this day set at defiance the decrees of the Emperor, and the orders of his mandarins. At Formosa, the Government maintains a numerous garrison, and trains there the most warlike of its troops. Should Formosa and Hainan drop from the Imperial grasp, two of the finest military positions in the Empire will have given way; and the turbulent population of Fokien have only to make common cause with the bold mountaineers of Formosa in order to constitute an army against which the Tartars would struggle in vain. In truth, when the year 1852 closed upon the war, all opposition had proved fruitless, and nothing seemed able to stem the advancing tide. The frowns of the celestial monarch, could neither abash the rebels nor stimulate the faithful. Mandarin after mandarin was degraded without remorse, but punishment was thrown away. The rebels still pressed forward with the eye fixed keenly on Pekin.

The effects of the protracted war, in which the rebels proved always victorious, and were continually adding to their pecuniary resources, began to be seriously felt in the Imperial Treasury. The Chancellor of the Exchequer surveyed his empty chests in agony, and despaired of fresh supplies. The monetary difficulties of the Empire were frightful. The mandarins commanding in the insurgent provinces were ordered to deliver an account of cash in hand, and they replied by impudently announcing that they stood in immediate need of 70,000 additional taels to prosecute the war. Robbery was going on in every department. To defraud the Celestial Emperor is the first duty of his terrestrial subjects. His ministers rob him, his military-commanders rob him, his mandarin inspectors rob him—the whole Chinese Government being based upon an organized system of pillage, according to which every man seeks to fill his own pockets at the expense of the State. But it was necessary to find means at once to carry on the war. The last year's military expenditure had risen to £3,000,000 sterling, and the amount, large as it appeared, was on the increase. The mandarins were ordered, on their allegiance, to devise schemes for replenishing the Treasury; and one of them openly proposed to the Emperor an opium monopoly. The proposition is said to be still under Imperial consideration; and in the meanwhile, every public appointment in the Empire has been put up to public sale. All things may now be purchased from the celestial trafficker, from the highest dignity down to immunity for the worst offenses. A proclamation, fixing the price of all Imperial favors—and most assuredly settling the present value and ultimate fate of the Imperial dispenser himself—has received the sanction of the vermillion pencil, and is distributed throughout the country under the authority of the chief officers of State. There hardly needs, one would think, an active rebellion to put an end to a dynasty that knows so well how to annihilate itself!

In the early part of the present year, the rebels, in steady pursuit of their object, descended the Yang-tse-kiang, 200 junks accompanying the expedition, and possessed themselves of Ou-tchang, the capital of Hou-pe. The city has 400,000 inhabitants, and is on the high road to Nankin. It is built upon the right shore of the Yang-tse-kiang, near to the mouth of the Han, one of the chief tributaries of the *Son of the Ocean*. The importance of this acquisition can hardly be over-estimated. It is to this place that all the productions of the celestial empire in thousands of vessels are conveyed, and that all the manufactures find their way which come to China from Manchester, Liverpool, and the United States. Poor Seu, no longer safe in his seclusion, was deprived in consequence of the loss of Ou-tchang of his peacock's feather; fresh proclamations from Pekin were sent forth to rouse the loyal to a last exertion in favor of the reigning dynasty. Every city was placed on a war footing; every house in Kiang-si and Kiang-nan (the last is the province of which Nankin is the capital,) that interfered with a strict line of defense was demolished; every town of importance raised its troops, and every soldier that could be spared from north and south was marched to Nankin, in order to preserve the second city of the Empire from the danger by which it was too visibly threatened. His Celestial Majesty fairly confessed in a proclamation that the troubles of his Empire allowed him no repose at night, and took from him all appetite for food in the day.

One chance of recovery yet remained to him. If the barbarians, whom he had treated like dogs, would only help him with their steamers, he might yet get the better of his own unruly subjects. The trial was worth making. A supplicatory address, penned with great cleverness and tact, was forwarded to all the representatives of the Christian nations residing in the Chinese ports opened to European trade. For the first time in the history of China, England was styled "a great nation," and her representatives were all "honorable consuls;" nor did the organ of His Imperial Majesty fail to hint that not only would the Emperor, his mandarins, and the people, be eternally grateful for whatever aid the "great nation" might afford in the hour of extremity, but that the highest mutual advantages in the prosecution of trade should indubitably follow the defeat of the insurgents and the termination of the war. How England answered this appeal to her generosity we have been informed in the late dispatches. She has wisely taken a neutral part in the conflict, and given both Imperialists and rebels clearly to understand, that it is foreign to her policy to mingle in the broils of strange countries. Had Her Majesty's representative been unwise enough to aid the Chinese Emperor with his guns, it is but too certain that the Celestial Monarch, instead of publicly expressing gratitude for the assistance, would have had the effrontery to announce to his whole people, that he had subdued his insurgent subjects with the aid of the latest subjugated foreigners, who had merely proved faithful to their new masters in the fight against the rebels.

The Capital of Hou-pe being won, the rebels continued to descend the Yang-tse-kiang, and occupied in succession Kieou-kiang, Gan-king, and Ou-hon, all on the high road to Nankin. Upon the news of their approach, the Governor-General of Kiang-nan betook himself to the menaced city, at the head of all the troops he could assemble, and concentrated upon the Capital the whole of his disposable force. The mandarins prepared for the defense of the neighboring towns, and wealthy merchants packed up their treasures and took deliberately to their heels. A panic prevailed. Money became tight, provisions scarce, gold rose to an exorbitant premium, and rice to three times its value. The rebels, profiting by the universal fright, seized all the merchant vessels in the river, and, with a formidable fleet, and an army estimated at fifty thousand men, presented themselves before Nankin, the five kings being at their head.

The City of Nankin, which contains more than half a million souls, was under the Mings, the capital of all China. Its walls surround a city three times as large as Paris, but in the midst of its deserted streets are found plowed fields, and grass grows on the quays which formerly boasted a triple line of ships. Nankin is situated in an immense plain, furrowed by innumerable canals. The fertile districts, in its neighborhood, show a net-work of rivulets and navigable water-courses, and its own banks are planted with willows and bamboos. In the Province of Nankin grows the yellow cotton, from which is made the material exported once in such large quantities to Europe. There also is raised the greater part of the rice consumed in the Empire. Kiang-nan is, unquestionably, the brightest gem in the Imperial diadem. And well it may be, since its fruitfulness is beyond belief. In Europe, fertility is barrenness compared with it. Twice every year the fields of Kiang-nan are covered with crops, and fruits and vegetables grow uninterruptedly. Nankin itself is built in the water. It is a city like Rotterdam, surrounded by fertile marshes and waters abounding with fish. It has lost much of its former splendor; indeed, it looks like a village, notwithstanding its 500,000 inhabitants, when compared with the enormous enclosure in which it stands. But, narrow as it has become, it is still the city of learning and of pleasure. To a Chinese, according to our French authorities, nothing is beautiful, nothing is good, nothing graceful or in good taste, which does not proceed from Nankin or Sou-tcheou-Fou. Fashion, in the Celestial Empire, attaches itself to one of these two schools. As to Pekin its voice goes for nothing in matters of taste. It has the simple monopoly of *ennui*. In Nankin reside the *litterateurs*, the learned, the dancers, the painters, the archæologists, the jugglers, the doctors, and the famous courtesans. In the fascinating city there are schools of science, and art, and pleasure. Pleasure itself with a Chinese being both an art and a science. Kiang-nan is, in fact, the Italy of China; and some portion of the year must be passed by the luxurious Chinese in Nankin, where poetry and love constitute the business of their daily lives. The daughters of Nankin are educated to please. Sometimes they are sold, as elsewhere, to rich mandarins; at others they are sent freely into the world, with their fine forms and exquisite talents, to become the happiest women in the Empire; for they are not only the handsomest women in China, but they are also the most pleasing. Such, according to MM. Callery et Yvan, are some of the attractions of the renowned Nankin, where they allege that the victorious rebels may find accomplices, but never gain adherents, for adherents to an insurrectionary movement spring not from the silken lap of luxury, but from the gaunt bosom of privation and want.

But, whether as accomplices or adherents, the people of Nankin have not been slow to make common cause with the insurgents, and to participate in the general feeling that has hitherto welcomed the revolutionary party. On the 8th of March the rebels appeared before the city; on the 19th they sprang a mine under the wall, stormed the place, and entered that inner portion of Nankin which was called "the Imperial City," under the Mings, and has now the name again. That the successful besiegers will ever suffer the rare prize to fall from their hands, seems hardly within the range of probability. To the Tartars who opposed their entrance, they gave no mercy, but let their blood flow freely. Towards the inhabitants generally they showed the same respect that has been vouchsafed to every peaceful citizen on the march. Long ere this, these inhabitants will have learnt the difference between the effete Government that has been destroyed, and the vigorous Administration that is about to take its place.

The proclamations issued by the rebel chiefs after their entry into Kiang-nan, are models of composition, and would reflect credit upon civilized warfare in the western world. The invaders profess to act as deliverers of the people, and their acts correspond with their language. Their office they contend, is to relieve the suffering and to punish the guilty; and they express bitter regret that evil spirits, pretending to labor with them, have taken advantage of a good cause to rob and pillage, and to commit offenses, which being proved, are worthy only of ignominious death. All men are warned to be careful of their conduct, to repress all desire for evil, to offer no resistance, and to write "Obedient" on their doors, in order that the "patriot" army, passing through the city, may protect the lives and property of the well-disposed. Nothing proves the inexorable discipline maintained in the ranks of the rebels better than these proclamations; and nothing is more striking than the contrast which such discipline presents to the lawless and disgraceful proceedings that have at all times, characterized the warfare of the Tartar troops. One of these proclamations, published about this time, is too remarkable to be overlooked. It announces that the "patriot" army seeks to preserve not to destroy; it warns all foreigners to stand aloof from the fight, in order that good commercial regulations may hereafter be established in a friendly spirit, and it gives notice to the "stupid priests of Buddha, to those jugglers of Tao-se, and to the other corrupt sects, that the time has come to destroy their temples and to suppress their worship."

Uneasiness, as we have seen, has been felt by the British and other foreign residents at Shanghae lest the rebel force, having approached so close, should doom them to the fate suffered by the Tartars, and public meetings have been held to provide against sudden invasion, But there is no real ground of alarm. When Sir George Bonham visited the insurgents at Nankin, he found them desirous of friendly relations, and expressing sorrow that Englishmen, being brother Christians, should hesitate in making common cause against the Tartar oppressor, whose faith is so inimical to both. For one moment, distrust of the English prevailed, because it suited the Imperialists to circulate the report that, from the outer-barbarians, aid had been obtained to prevent the progress of the insurgent force. But it is recorded on authority that admits of no dispute, that the very moment Sir George Bonham's expedition made known their neutrality, the Chinese flocked to their ship in confidence, and that their first eager exclamation when they came on board was, that they, too, were Christians and believers in the Universal God.

Of the religious hymns and pamphlets circulated by the rebels on their route our readers have already had a specimen. "*The Book of the Religious Precepts of the Ta-ping Dynasty,*" "*the Trimetrical Classic,*" and similar compositions contain prayers and declarations that may be uttered by the pious lips of any Christian in this Protestant land; but they carry on their front not only the reflection of the missionary mind that suggested them, but also the evidence of that glaring superstition without which it seems, in cases like the present, so difficult to make striking impressions upon the popular conviction. It has been alleged that it would have been impossible to rouse the masses in China against the Mantchoo dynasty without adding a religious element to the political crusade. It may also be true that the spiritual doctrines of Christianity would have been utterly useless for the end required had not the leader of the insurrection claimed personal relationship with the Messiah he announced, and immediate communion with the Deity from whose hands his mission was supposed to have been received. Whatever be the explanation of the extraordinary combination of truth and error, revelation and paganism, it is certain that the union is productive of marvellous results. Political hatred is heightened by religious fervor, and religious fervor is increased and strengthened by audacious blasphemy. The rebels are strong in Nankin; they have added another victory elsewhere since they won the city; and Pekin may be theirs while we write.

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BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
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SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.

The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19-tf 333 Broadway, corner of Anthony street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.

REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, } Armonck.

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b-1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1b-1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11-6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.

We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS "for Midsummer," SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
Offices { 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,623 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	
			1,559,092
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor.

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